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THE NEW RACCOLTA;

OR,

COLLECTION OF PRAYERS AND GOOD WORKS.

TO WHICH THE SOVEREIGN PONTIFFS HAVE ATTACHED

HOLY INDULGENCES.

PUBLISHED IN 1898 BY ORDER OF HIS HOLINESS, POPE LEO XIII.

FROM THE THIRD ITALIAN EDITION

AUTHORIZED AND APPROVED BY THE SACRED CONGREGATION OF HOLY INDULGENCES.

TO WHICH IS ADDED

AN APPENDIX,

CONTAINING PRAYERS FOR MASS, AND VESPERS FOR SUNDAYS.

PHILADELPHIA:
PETER F. CUNNINGHAM & SON,
825 ARCH STREET.
1903

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✠ JACOBUS, CARD. GIBBONS,

ARCHIEP. BALTIMORENSIS.

BALTIMORE, *July 26, 1887.*

Imprimatur:

✠ PATRICK JOHN,

ARCHBISHOP OF PHILADELPHIA.

PHILADELPHIA, *Dec.* 8, 1900.

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DECRETUM ANNI 1898.

DECRETUM.

Iam tertio in lucem prodit authentica Sylloge, seu Collectio Precum piorumque Operum, quibus recitandis seu peragendis Romani Pontifices Indulgentias adnexuerunt. Novis haec est locupletata Precibus et piis Operibus, quae ab anno 1886 hucusque Summus Pontifex Leo XIII. Indulgentiis ditavit a cunctis Christifidelibus lucrandis; paucis additis quæ in antecedentibus editionibus, ob non exhibita opportuno tempore documenta, relata non erant.

Porro hujusmodi Collectionem typis S. Congregationis de Propaganda Fide cusam, idem SS. D N. Leo Papa XIII. sua apostolica auctoritate approbavit; eaque proinde uti genuina et authentica Sylloge Indulgentiarum

DECREE.

An authorized Raccolta or Collection of Prayers and Good Works to the recital or performance of which the Roman Pontiffs have attached indulgences is now issued for the third time.

This edition is enlarged by adding new prayers and good works which the Sovereign Pontiff, Leo XIII., from the year 1886 to the present time, has enriched with indulgences to be gained by all the faithful.

A few have now been added which did not appear in previous editions because they were not presented at the proper time.

Moreover, Our Holy Father, Leo XIII., by virtue of his apostolic authority, has approved this Collection issued from the

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hactenus pro universis Christifidelibus et pro quibusdam eorum coetibus ibidem designatis concessarum ab omnibus est retinenda. Quare, si dubium aliquod, quod vel sensum concessionum vel acquirendarum Indulgentiarum conditiones attingat, forte oboriatur, nonnisi ex hac Sylloge, quam normae instar eadem Sanctitas Sua haberi mandavit, erit dirimendum.

Quapropter praesens Decretum exarari, illudque huic Editioni praefigi jussit.

Datum Romae ex Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 23 Julii, 1898.

FR. H. M. CARD. GOTTI,
Praefectus.

[L. ✠ S.]

† A. SABATUCCI,
Archiep. Antinoen,
Secretarius.

press of the Sacred Congregation of the Propaganda, and, therefore, it must be regarded by all as the correct and authorized collection of indulgences hitherto granted for all the faithful and for such as are in communities specially designated.

Wherefore, if by chance any doubt should arise either as to sense of the grant or the conditions requisite for gaining the indulgences, it must be determined solely by this Raccolta which His Holiness has directed to be considered the complete guide. On this account he has ordered the present decree to be prepared and prefixed to the present edition.

Given at Rome, at the office of the Secretary of the Sacred Congregation of Indulgences and Holy Relics, on the 23d day of July, 1898.

FR. H. M. CARD. GOTTI,
L. ✠ S. *Prefect.*

† A. SABATUCCI,
Archiep. Antinoen,
Secretary.

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DECRETUM ANNI 1887.

DECRETUM.

Sacra Congregatio, Indulgentiis Sacrisque Reliquiis præposita, cum versionem ex italica in linguam anglicam *Syllloges*, quæ preces piaque opera complectitur, quibus Romani Pontifices indulgentias adnexuerunt, duobus S. Theologiæ in Universitate Woodstochiana lectoribus et in anglica lingua peritis examinandam commiserit; iique testati fuerint, versionem omnino fidelem et plene cum originali italico, typis cuso S. Congregationis de Propaganda Fide, anno 1886, conformem reperiri; eamdem uti *authenticam* recognovit, et typis imprimi ac publicari posse permisit.

DECREE.

The Sacred Congregation of Indulgences and Holy Relics has approved of, as *authentic*, and permitted to be printed and published, this English translation of the Italian *Raccolta*, a book containing various prayers and pious exercises, to which the Roman Pontiffs have attached indulgences. This approbation was given after the work had been duly examined by two professors of theology of Woodstock College, who testified that they found this translation to be entirely faithful and in full accord with the Italian original, published in the year 1886 by the Sacred Congregation for the Propagation of the Faith.

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Datum Romæ ex Secretaria ejusdem S. Congregationis, die 28 Aprilis 1887.

FR. THOMAS MA. CARD. ZIGLIARA, *Præfectus.*

[L. ✠ S.]

ALEXANDER, EPISCOPUS OENSIS, *Secretarius.*

Given at Rome, at the Office of the Secretary of this same Sacred Congregation, April 28, 1887.

FR. THOMAS MARIA CARD. ZIGLIARA, *Prefect.*

[L. ✠ S.]

ALEXANDER, BISHOP OENSIS, *Secretary.*

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DECRETUM ANNI 1886.

DECRETUM.

Post editum Romae anno 1877 opus, cui titulus *Raccolta di orazioni e pie opere, per le quali sono state concesse dai Sommi Pontefici le SS. Indulgenze*, nonnulla Sacrae Congregationi, Indulgentiis Sacrisque Reliquiis praepositae, exhibita fuerunt documenta, quae concessas jamdiu omnibus Christifidelibus, designatas preces recitantibus aut designata pia opera exercentibus, Indulgentias referebant. Insuper Summus Pontifex Leo XIII plures pias preces piaque opera Indulgentiis ditavit, quae ab omnibus pariter Christifidelibus acquiri possunt. Quapropter Sacra eadem Congregatio, ut haec omnia latius innotescant et ut communi utilitati consulat, opportunum

DECREE.

After the work entitled *Collection of Prayers and Good Works to which the Sovereign Pontiffs have attached Holy Indulgences*, appeared in Rome in 1877, other documents containing indulgences already granted to all the faithful who recite certain appointed prayers, or perform certain designated good works, were presented to the Sacred Congregation of Indulgences and Holy Relics. Our Holy Father, Leo XIII., moreover, has enriched many prayers and pious works with indulgences which may, in like manner, be gained by all the faithful. Wherefore this same Sacred Congregation, to the end that all these indulgences may be more widely known, and that it might consult

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duxit, praefatum opus iterum typis imprimi et in vulgus edi, additis piis precibus piisque operibus, quae in editione anni 1877, ob non exhibita tempore documenta, aut non relata, aut postea Indulgentiis ditata fuerunt.

Hanc autem *Collectionem*, quae typis S. Congregationis de *Propaganda Fide* nunc in lucem et usum prodit, SS. D. N. Leo Papa XIII apostolica sua auctoritate approbavit, quae ut genuina et authentica Indulgentiarum hactenus concessarum Sylloge ab omnibus habenda sit. Hinc etiam ad decidenda dubia, quae forte de sensu concessionis aut de conditionibus lucrandarum Indulgentiarum oriantur, eamdem hanc Syllogen normae instar esse debere Sanctitas Sua mandavit; ipsumque Decretum novae huic editioni praefigi praecepit.

Datum Romae ex Secretaria S. Congregationis Indulgentiis et SS. Re-

the common welfare, thought it opportune to publish a new edition of the *Raccolta* and spread it among the people; adding meanwhile those pious prayers and works which, either because not presented in time, or not shown at all, or because more recently enriched with indulgences, were omitted in the edition of 1877. This Collection, therefore, which the Sacred Congregation of the Propaganda now publishes, Our Holy Father, Leo XIII., in virtue of his apostolic authority, has approved and ordered to be held by all persons as the genuine and authentic collection of all the indulgences hitherto granted. Hence, also, His Holiness has decreed that this same Collection is to be taken as a rule in the settling of doubts which may arise as to the sense of the concession, or the conditions requisite for the gaining of the indulgences: and he has

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liquiis praepositae, die 24 Maii 1886.

J. B. CARD. FRANZELIN,
Praefectus.

[L. ✠ S.]

F. DELLA VOLPE,
Secretarius.

commanded that this same decree should be prefixed to this new edition. Given at Rome from the Office of the Secretary of the Sacred Congregation of Indulgences and Holy Relics, on the 24th day of May, 1886.

J. B. CARD. FRANZELIN,
Prefect.

[L. ✠ S.]

F. DELLA VOLPE,
Secretary.

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DECRETUM ANNI 1877.

Iamdiu necessitas, nedum utilitas persentiri coeperat, ut in lucem prodiret authentica atque absoluta Sylloge seu *Collectio*, quae omnes et singulas preces piaque opera, quibus peragendis ex provida salutarique Romanorum Pontificum liberalitate Indulgentiae concessae fuere, rite accurateque complecteretur. Postrema enim *Collectio*, neque omnis imperfectionis expers videbatur, nec, quod potissimum est, omnes et singulas Indulgentias hucusque impertitas recensebat. Iamvero magni interest, ut Christifideles probe noverint quae et quales Indulgentiae quibusve operibus, una cum adiectis ad eas lucrandas conditionibus, applicitae coniunctaeque fuerint. Quandoquidem coelestis Indulgentiarum thesauri ideo a Christo Domino concredita fuit Ecclesiae suae dispensatio identidem facienda, ut fideles iisdem Indulgentiis, sive ad temporalem suorum peccatorum hac in vita poenae reatum exsolvendum, sive ad defunctorum animas piacularibus poenis detentas sublevandas, uti iuvarique possent.

His igitur rationum momentis merito perpensis, factaque per infrascriptum, S. Congregationis Indulgentiis et SS. Reliquiis tuendis praepositae Cardinalem Praefectum, SS. Domino Nostro Pio Papae IX relatione, Summus idem Pontifex benigniter annuit ut authentica omnium et singularum precum piorumque operum, quae usque ad praesentem diem Indulgentiis ditata vel aucta fuere, Sylloge seu *Collectio* per Secretariam eiusdem S. Congregationis quam diligentissime conficeretur, ac dein in lucem prodiret.

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DECREE OF THE YEAR 1877.

It has long been felt that the publication of a complete and authentic collection of the prayers and good works to which the watchful and beneficent generosity of the Roman Pontiffs has attached indulgences, would be very useful, not to say necessary, since the last collection, or *Raccolta*, neither appeared to be free from imperfection, nor, what is of more consequence, contained all the indulgences granted up to the present time. Now, it is very important that the faithful should know what indulgences have been granted, to what practices they have been attached, and on what conditions they can be gained; since our Lord Jesus Christ intrusted to his Church the dispensation of the heavenly treasure of indulgences, in order that the faithful might profit by them to pay, in this life, the debt of temporal punishment due to their own sins, or to relieve the suffering souls in purgatory.

These considerations having been duly laid before our Holy Father, Pope Pius IX., by the undersigned Cardinal Prefect of the Sacred Congregation of Indulgences and Holy Relics, his Holiness kindly gave his consent and approval that an authentic collection of all the prayers and good works which have been enriched with indulgences up to the present time, should be made with the greatest care by the Secretary of the said Congregation, and published for the use of the faithful.

This collection, compiled with all care and accuracy, according to the orders of his Holiness, and

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Hanc ergo *Collectionem*, iuxta Sanctitatis Suae mandatum, rite accurateque absolutam, typisque S. Congregationis de *Propaganda Fide* editam, SS. D. N. Pius Papa IX apostolica sua auctoritate approbavit; praecepitque a cunctis Christifidelibus, ut genuinam et authenticam Indulgentiarum hactenus concessarum Syllogen prorsus habendam esse. Sin vero aliquod dubium vel disceptatio de cuiuslibet Indulgentiae concessione, vel de ratione lucrandi forte suboriri contingat: Sanctitas Sua expresse declarari voluit, ut praesens Sylloge, cuius originale exemplar in Archivo huiusmet S. Congregationis ad perpetuam facti normam adservari debeat, pro dubiis et controversiis dirimendis unice consulatur. Ideoque iussit hoc Decretum exarari atque Editioni eiusdem Sylloges praefixum imprimi.

Datum Romae ex Secretaria eiusdem S. Congregationis Indulgentiis et SS. Reliquiis praepositae, die 3 Junii 1877.

A. Card. Oreglia a S. Stephano,

Praefectus.

[Loco ✠ Signi.]

A. Panici,

Secretarius.

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published by the Sacred Congregation of the Propaganda, has been approved by the Sovereign Pontiff, in virtue of his apostolic authority, and, by his order, is to be received by all the faithful as the genuine and authentic collection of the indulgences which have been hitherto granted.

His Holiness has also wished it to be expressly declared that, in all cases of doubt or discussion about the existence of any indulgence whatever, or about the manner of gaining it, this present collection alone shall be consulted as having authority; and that the original copy shall be preserved in the Archives of the said Sacred Congregation as a perpetual standard and memorial of his decision.

Hence, it is ordered by the same Sovereign Pontiff that this decree shall be prefixed to every copy of this collection.

Given at Rome, from the Office of the Secretary of the Sacred Congregation of Indulgences and Holy Relics, on the 3d day of June, 1877.

A. CARD. OREGLIA A S. STEPHANO,

Prefect.

[L. ✠ S.]

A. PANICI,

Secretary.

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ON HOLY INDULGENCES

AND THE

CONDITIONS REQUISITE FOR GAINING THEM.

I. After the guilt of mortal sin and its eternal punishment have been forgiven the repentant sinner, the obligation of satisfying Divine Justice by some temporal punishment, to be undergone in this life or in the next, generally remains. A temporal punishment is, likewise, the sad heritage of every venial sin, and must, in like manner, be borne either here or hereafter. Our Divine Lord, however, has so disposed in his infinite mercy that the faithful can be freed, either wholly or partially, from these temporal punishments. And this can be done either in the present life, or in the life to come: in the present life, as well by meritorious works which they themselves do, as by sacred indulgences which the Church, the depositary of the superabundant satisfactory merits of Christ and of his Saints, grants, by way of absolution, to her children and which they gain for themselves: in the life to come, by the application made by way of suffrage, of these same sacred indulgences to the holy souls in Purgatory. For a sacred indulgence is nothing else but *the remission of the temporal punishment due to God for sins already forgiven as to guilt; a remission granted by ecclesiastical authority to the faithful, from the treasury of the superabundant satisfactory merits of our Lord Jesus Christ, of Mary most Holy, and of the Saints.*

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II. Among sacred indulgences some are called *Partial;* such, namely, as are granted for a certain number of days, or periods of forty days, called "quarantines," or for a year, or for several years, etc: others are called *Plenary;* and among these latter, some are *in the form of Jubilee.*

By *Partial* indulgences of days, or quarantines, or years, so much of the temporal punishment which had to be undergone either in this life or in the next, is remitted in favor of him who gains them, as would have been remitted by the performance of the penances of so many days, quarantines (penances of forty days' duration), years, etc., prescribed in the ancient penitential canons of the Church. *Plenary indulgences,* whether *in the form of Jubilee* or not, are, in their effect, one and the same thing; the only difference being that when the indulgences are granted in the form of Jubilee, confessors have power of jurisdiction conferred on them to absolve from reserved cases, to dispense from or commute certain simple vows, etc. By these indulgences, all of the temporal punishment is remitted which we owe to God for our sins even after they have been pardoned; so that if we were to die immediately after gaining a plenary indulgence we should go straight to heaven. The same may be said of the holy souls in purgatory, whenever we gain for them a plenary indulgence which is applicable to them; provided only that the Divine Justice deign to accept it in their behalf.

III. From this we may easily gather, how highly we ought to prize indulgences, how great is their value and efficacy, and how great a benefit they are to Christian souls. The Council of Trent says: "The use of indulgences is in the highest degree wholesome to Christian people." Every Christian, there-

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fore, should strive with holy eagerness, to gain as many indulgences as possible, both for his own spiritual good and for the relief of the faithful departed.

IV. However, to gain an indulgence many things are required.

In the first place, it is neccessary to be in the grace of God; in other words, the soul must be free from grievous sin; because the soul that in the sight of God is loaded with the guilt of sin and with the debt of eternal punishment, neither is nor can be capable of receiving the remission of temporal punishment. It is proper, therefore, to go to confession every time that one begins the good works enjoined for the gaining of an indulgence. But if this be not done, it is necessary that at least the last of the good works enjoined should be performed in the state of grace. It should be observed here that in granting partial indulgences, sacramental confession is not usually prescribed, but the clause, "with at least a contrite heart," is generally employed; the meaning is, that if any one who is in the state of mortal sin wishes to gain the indulgence in question, he must at least make an act of true contrition with a firm purpose of going to confession. So the Sacred Congregation of Indulgences decided, Dec. 17, 1870.

In the second place, it is necessary to have at least a general intention of gaining the indulgences. Hence it would be most advisable to renew every morning the intention of gaining each and every one of the indulgences that can be gained during the day. And since very many indulgences can be applied to the souls in purgatory, it would be well to make a second intention of applying to the relief of these souls the indulgences gained. This application may be made in favor of one or more souls specially

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mentioned, or generally, in favor of all the souls in purgatory.

In the third place, since the Church, in opening the treasure of holy indulgences, has always obliged the faithful to do some good work in specified circumstances of time, place, etc., it is necessary for the gaining of indulgences to perform in person and with devotion all the good works enjoined as to time, manner, end, etc., according to the terms in which the indulgence is granted. If any of the works enjoined be omitted, either wholly, or in some notable part. whether through ignorance, or negligence, or inability; or if any of the conditions of time, place, etc., prescribed, be not observed for any reason whatsoever, then—except in the case of a lawful commutation—the indulgence in question is not gained.

It will be useful to mention here some general decisions of the Sacred Congregation of Indulgences and Pious Relics, in reference to the *time* in which indulgences may be gained, and the *manner* in which prayers having indulgences attached may be recited.

First of all, if the *time* in which an indulgence may be gained be not otherwise determined by the indult of concession, we are to understand the whole course of the natural day, namely, *from midnight to midnight* (Sacred Congregation of Indulgences, Jan. 12, 1878).

Concerning the *manner* of reciting the prayers, the Sovereign Pontiff, Pius VII., by a decree of the same Sacred Congregation, Feb. 29, 1820, declared that *he who recites alternately with others a prayer to which indulgences are attached, e. g., the Rosary, the Angelus, can gain the indulgences attached to that prayer.* Moreover, by a declaration of the Sovereign Pontiff, Puis IX, a declaration made by means of the Sacred

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Congregation of Indulgences, Dec. 29, 1864, "the indulgences attached to the recital of prayers can be gained by saying the prayers in any language whatever, provided that they be faithfully translated. To be sure of the fidelity of these translations, it is enough to have a declaration to this effect from the Sacred Congregation of Indulgences through its Cardinal Prefect, or from one of the Ordinaries of the place into the language of which the prayer has been translated."

The Sacred Congregation of Indulgences, Sept. 18, 1862, declared "that it is not necessary that the prayers prescribed for the gaining of indulgences, whether plenary or partial, should be said kneeling; unless otherwise prescribed in the act of concession."

Although to *one and the same thing, e. g.*, a prayer, a rosary, a cross, etc., different indulgences may be attached, all of these cannot be gained at one and the same time; but for each indulgence the works enjoined must be repeated, *excepting the case in which such works cannot or are not wont to be repeated* (Sacred Congregation of Indulgences, Feb. 29, 1820, and Jan. 12, 1878).

Thus, *e. g.*, if one who has a rosary which has been blessed and enriched with the indulgences of the rosary as well as with those of St. Bridget, wishes to gain both indulgences, he would have to recite over and above the ordinary rosary, that of St. Bridget also.

Lastly, deaf-mutes, being unable to recite vocal prayers, "(1) must, if a visit to some church be prescribed for the gaining of an indulgence, visit the church devoutly, merely raising to the Lord their minds and pious affections; (2) if among the works enjoined there should be public prayers, it is sufficient

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for deaf-mutes to be united in body in the same place with the rest of the faithful, and that in like manner they raise their minds and their hearts to God; (3) if, however, there be question of the private recital of prayers, the confessors of such persons have the power of substituting for these some external work of piety," according to a decision of the same Sacred Congregation, Feb. 16, 1852, confirmed by the Sovereign Pontiff, Pius IX., in an audience on the 15th of March, in the same year.

V. The conditions mentioned above are required for the gaining of any indulgence whatever. To gain plenary indulgences, *confession*, *communion*, *a visit to some church* or *public oratory*, and *pious prayers* are usually prescribed.

1. Concerning the *confession*, it has been decreed by the Sacred Congregation of Indulgences, May 19, 1759, that "sacramental confession, when required by the brief as a condition for gaining a plenary indulgence, must be made by all, even by those who are not conscious of mortal sin."

Moreover, a decree of the Sacred Congregation of Indulgences, Dec. 9, 1763, grants that the faithful "who have the pious custom of approaching at least once a week (*semel saltem in hebdomada*) the Tribunal of Penance (if not legitimately hindered), and who are not conscious of any grievous fault committed since their last confession, can gain all the indulgences without making another confession, which, otherwise, according to the tenor of a decree dated May 19, 1759, would be necessary for gaining them: introducing, however, no innovation in what regards the indulgences of the Jubilee, etc." From an answer given by the same Sacred Congregation of Indulgences, Mar. 12, 1855, it appears that this

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decision applies to all the indulgences that can be gained in the course of the week, comprising even that which is called of the *Portiuncula*. The words *semel saltem in hebdomada* (at least once a week) are to be taken in such wise that the confession is to be made at the end of every seven days (*quolibet decurrente septem dierum spatio*). Hence one who is accustomed to confess, *e. g.*, every Saturday, fulfils, without the least doubt, the obligation of the prescribed confession (Sacred Congregation of Indulgences, Nov. 23, 1878; Feb. 25, 1886).

By a decree of June 12, 1822, the Sacred Congregation of Indulgences has established, that in those places in which, owing to a scarcity of confessors, the faithful are unable to approach frequently the tribunal of penance, the confession made within the week (*intra hebdomadam*) preceding the feast to which some plenary indulgence is attached, is sufficient for the gaining of such indulgence. We must, however, remark here, that this privilege is wont to be granted to those dioceses, only, whose Ordinaries ask for it; that the words *intra hebdomadam* mean the eight days immediately preceding the feast; and that the confession made eight days before the feast is, in virtue of the indult, sufficient also for the gaining of all the indulgences which fall within this space of time (Sacred Congregation of Indulgences, Sept. 28, 1838; Dec. 15, 1841).

For the same reason, the scarcity, namely, of confessors, the Holy See is wont to permit in those dioceses whose Ordinaries ask for it, that the confession made habitually by the faithful every two weeks (*infra duas hebdomadas*) should suffice for the gaining of the indulgences which may be gained in that space of time. By these words, *infra duas hebdomadas*,

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we are to understand that the confession has to be made after the lapse of fourteen days (*quolibet decurrente quatuordecem dierum spatio*), so that he who has the pious custom of confessing, *e. g.*, on every second Saturday, satisfies the condition of the desired confession (Sacred Congregation of Indulgences, Nov. 23, 1878; Feb. 25, 1886).

2. About the *communion*, it should be noted that one and the same communion will serve for many plenary indulgences that may be gained on the same day, even though communion be prescribed for each one of them; provided, however, that all the other conditions assigned for each indulgence be complied with; as appears from an answer given by the Congregation, May 29, 1841. The same Sacred Congregation further declared, May 10, 1844, that "by the Paschal communion one may both gain the plenary indulgence occurring on the day on which the communion is received and satisfy the precept of the Church."

In the case of a local indulgence, or of one attached to a particular church, it is not required that communion should be received in such church, unless this condition be expressed in the brief or rescript of concession (Sacred Congregation of Indulgences, May 19, 1759).

Finally, by a decree of Sept. 18, 1862, the Sovereign Pontiff, Pius IX., granted "to all the faithful who are habitually prevented by chronic illness or permanent physical inability of any kind, from leaving their dwellings—excepting those who live in religious communities—the privilege of gaining each and all of the plenary indulgences already granted, or which may be hereafter granted by the Sovereign Pontiffs; provided that, being truly penitent and

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having confessed their sins and fulfilled the other conditions prescribed, they perform faithfully, in place of receiving holy communion, some pious work enjoined by their confessors."

3. On March 19, 1841, the Sovereign Pontiff, Gregory XVI., through the Sacred Congregation of Indulgences, declared that "the confession and communion made on Easter-day avails to gain the plenary indulgence attached to the Papal benediction, even when given by a Bishop, and to satisfy the obligation of the Paschal communion."

For gaining the indulgence of the *Jubilee*, as well ordinary as extraordinary, a special confession and communion are generally required (Sacred Congregation of Indulgences, May 10, 1844).

The same Sacred Congregation on Oct. 6, 1870, decreed that either "*the confession alone, or both the confession and communion may be made on the day which immediately precedes that for which the indulgence is granted.*" This privilege, however, does not apply to the other works enjoined; and the indulgence cannot be gained on the vigil of that day for which it was granted (Sacred Congregation of Indulgences, Jan. 12, 1878).

4. *By a visit to a church* or *public oratory*, is meant a visit made to some sacred place, through motives of faith and religion, with the intention of honoring God, either in himself or in some one of his saints. Hence, in order to gain a plenary indulgence, it is not necessary to visit a church, unless it be so stated in the indult granting the indulgence. If the indult determines some particular church as, *e. g.*, the parish church; then the visit must be made to that particular church, except in the case of a lawful commutation. Otherwise this condition may be satisfied by a visit

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to *any church* or *public oratory*. On the other hand the Sacred Congregation of Indulgences, Aug. 22, 1842, declared that "those oratories which are canonically dedicated in monasteries, seminaries, and other conventual establishments, to which the faithful have not habitually public access, cannot be called public."

In a decree dated May 19, 1759, it is stated that "the visit may be made either before or after having fulfilled the other conditions," provided that it be made within the time prescribed for gaining the indulgences. It is important, therefore, to note carefully the terms in which each indulgence is granted. Hence, if we find the words *from the first Vespers*, we are to understand that the visit can be made even on the vigil of the feast, but not before the hour at which vespers are usually recited in public. The words, moreover, *until sunset*, mean the evening twilight of the day for which the indulgence has been granted—as we learn from an answer of the Sacred Congregation of Rites, Nov. 3, 1831. If, however, in the indult of concession there are no such expressions, and a determined time is not otherwise fixed, the whole course of the natural day, or from midnight to midnight is to be understood as the time in which the prescribed visit may be made (sacred Congregation of Indulgences, Jan. 12, 1878).

When one intends to gain on the same day several plenary indulgences by means of a single confession and communion, and for each indulgence a visit is required, he must, in virtue of a decree dated Feb. 29, 1864, "make as many visits as there are indulgences which he intends to gain. Hence it is necessary for each successive visit to leave the church and enter it again."

Lastly, according to the decree of Sept. 18, 1862,

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already quoted, the prescribed visit may, by the ordinary confessor, be changed into some other pious work, in the case of those who, on account of chronic diseases, or of any physical impediment, are unable to leave their homes; exception, however, being made in the case of such as live in religious communities. This exception, however, was removed by Our Holy Father, Leo XIII., in the audience of Dec. 19, 1885, by approving the resolution made to this effect by the Sacred Congregation of Indulgences.

5. Some *pious prayers* are generally required among the conditions for gaining plenary indulgences, and sometimes even for gaining partial indulgences.

When the indult enjoins prayers "for the usual intentions," it is understood that some prayers are to be said for the increase of the Catholic faith, for the triumph of holy Church, for the conversion of sinners, for peace and union among Christian princes and rulers, and for the extirpation of heresies. The explicit intention of these ends is not, however, necessary (Sacred Congregation of Indulgences, July 12, 1847); it suffices that we pray according to the intention of the Sovereign Pontiff. "The prayers, moreover, which are to be said for the intention of the Sovereign Pontiff, in order to gain an indulgence, are, unless specially mentioned, left to the piety of individuals" (Sacred Congregation of Indulgences, May 29, 1841). But the Sacred Congregation declared at the same time, that prayers which are of obligation on other grounds, as, for instance, "the Canonical Hours, cannot satisfy for the prayers prescribed by the Sovereign Pontiff for the gaining of indulgences."

6. Concerning the *prayers annexed to the visit,*

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the same is to be said as was said of the visit itself. Hence if the condition limits the visit to some particular church and to the recital in said church of certain determined prayers, then besides making the visit, the said prayers must be recited in that church. If, moreover, any one desires to gain several plenary indulgences on the same day, and a visit with certain designated prayers is prescribed for each one of the indulgences, the prayers must be said and the visits repeated as many times as there are separate indulgences which one desires to gain.

7. Lastly, any person who, on the day appointed for gaining an indulgence, receives communion in the church which is to be visited, and there offers up pious prayers to God, is to be considered as having satisfied the obligation of communion, of the visit, and of the pious prayers enjoined for the gaining of the plenary indulgence.

8. But the most important condition for gaining a plenary indulgence is to have a true hatred for all sins, even though venial, and to be wholly free from any attachment to them. This condition is absolutely necessary for gaining a plenary indulgence *in all its fulness;* for, in common with other theologians, St. Alphonsus teaches (Moral Theol., Bk. VI., Vol. IV., Ch. I., Art. II.), "it is certain that, so long as the guilt of venial sin is not remitted, the punishment due to it cannot be remitted." So that whilst the soul bears the guilt of a single little venial sin, or even any actual attachment to such sin, it cannot obtain FULLY a plenary indulgence; for a plenary indulgence in all its extension is nothing more nor less than the complete remission of the temporal punishment due to sin, the guilt of which has been already remitted. Hence the great impor-

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tance for those who desire to gain a plenary indulgence of stirring up in their hearts a sincere sorrow for each and every venial sin.

VI. Before bringing this short introduction to a close, it will be useful to draw attention to the following points:

1. The Sacred Congregation of Indulgences, March 7, 1678, expressly declared that "a plenary indulgence granted for visiting a church on any given day, as also for the performance of some particular good work, can be gained but once on any one day." From this general rule are excepted the indulgence granted on the 2d day of August and generally known as the indulgence of the PORTIUNCULA, and any other which can be gained many times on the same day. But we must remark that the decree cited speaks of the same plenary indulgence which one would wish to gain several times on the same day, by repeating the works which can be, or are wont to be repeated; for there is no doubt that several plenary indulgences can be gained on one and the same day, if they be granted for several distinct practices of piety. This holds good both for indulgences granted on the occasion of great feasts in the Church, and for those which any pious person may, on any given day, wish to gain by certain practices of piety to which indulgences are attached.

Moreover, the same Sacred Congregation by a decree, Feb. 16, 1852, decided that "when a plenary indulgence is granted for any day in the year, on condition of visiting some church or public oratory, we are to understand that such indulgence cannot be gained more than once a year by any one person, unless the terms in which the indulgence is granted, state clearly that it may be gained *every day* by any one of the faithful."

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2. Whenever a plenary indulgence is granted "*for the feasts*, or *for all the feasts*, or for *each and all of the feasts of our Lord*, we are to take the words as meaning the principal feasts, viz.; Christmas, the Circumcision, the Epiphany, Easter-day, the Ascension, and Corpus Christi."

In like manner, when a plenary indulgence is granted "for the feasts, or for all the feasts, or for all and each of the feasts of our Blessed Lady, we are to understand the principal feasts, viz.: the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption of our Lady."

"And whenever a partial indulgence is granted for all the other feasts of our Lord, it can be gained on those feast-days only which are celebrated by the whole Church. The same is to be said of partial indulgences granted for all the other feasts of the Blessed Virgin Mary."

Indulgences, whether plenary or partial, granted for all and each of the feasts of the holy apostles, must be understood as granted for the birthday (*i. e.*, the birthday in the kingdom of heaven) of each of the apostles. This is declared in a decree of the Sacred Congregation of Indulgences, Sept. 18, 1862.

3. All and each of the holy indulgences attached to the pious prayers and works contained in the *Raccolta* are, by way of suffrage, applicable to the souls of the faithful departed (Sacred Congregation of Indulgences, Sept. 30, 1852).

4. We have omitted from our collection those holy indulgences to gain which it would be necessary to belong to some Confraternity, Pious Union, etc., for it has been our desire to form a *Raccolta* containing those sacred indulgences only which are, in all respects, general. And if we have admitted any that

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are peculiar to certain churches, certain rosaries, etc., we have done so merely because all the faithful can easily procure such blessed beads, etc., as also because they are indulgences whose fame is world-wide, and which all the faithful can gain by visiting those churches and others enriched with these same indulgences.

5. Although many prayers and pious works with indulgences attached and said to be gainable by all the faithful, and to have been granted by different Sovereign Pontiffs, circulate in flying-sheets and small pamphlets, they are excluded from the *Raccolta*, because as their respective documents have not been presented to the Secretary of the Sacred Congregation of Indulgences, they are utterly worthless.

The faithful are, therefore, warned against trusting too readily in these flying-sheets, pamphlets, etc., containing prayers, etc., enriched, as is said, with indulgences; sheets and pamphlets printed with the greatest ease and spread with still greater activity. Let them examine whether these prints bear the approbation of the Sacred Congregation of Indulgences according to the rule laid down in Art. 12, § III. of the decrees immediately following the *Rules of the Index*: "All books, diaries, summaries, pamphlets, flying-sheets, etc., containing grants of indulgences, are not to be published without the approval of the Sacred Congregation of Indulgences."

6. It is well for all who may in future obtain some general grant of indulgences, to know that, in accordance with what has been prescribed by the Sacred Congregation of Indulgences, Jan. 19, 1756, and approved by the Sovereign Pontiff, Benedict XIV., on the 28th day of the same month and year, they are obliged, under penalty of the nullity of the

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grace obtained, to present to the Secretary of the same Sacred Congregation the original of the concession. "By a decree he established that hereafter petitioners of such general concessions (of Indulgences) must, under penalty of the nullity of the favor obtained, present to the Secretary of the same Sacred Congregation (of Indulgences) the original of these same concessions." The strict observance of this decree was again prescribed by the Supreme Pontiff, Pius IX., in an audience given April 14, 1856.

VII. It has seemed to us proper to premise these things for the guidance of the faithful, in the act of presenting to them this "Collection of prayers and good works to which the Sovereign Pontiffs have attached indulgences." This collection having been made under the direction of the Cardinal Prefect of the Sacred Congregation of Indulgences and Sacred Relics, after having been duly revised by two of the Most Rev. Consultors of the same Congregation and published in 1877 by order of the Sovereign Pontiff, Pius IX., of holy memory, is now with the approbation of our Holy Father, Leo XIII., reprinted with the addition of not a few prayers and of some pious practices, which were either enriched with indulgences by his Holiness, or were omitted in preceding RACCOLTAS because their respective documents of concession were not presented to the Secretary of the Congregation of Indulgences and Sacred Relics.

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PRAYERS AND GOOD WORKS

ENRICHED WITH INDULGENCES

AND

ARRANGED ACCORDING TO SUBJECTS;

WITH THE DATES OF THE DECREES GRANTING INDULGENCES TO THEM.

THE MOST HOLY TRINITY.

I.

THE ANGELIC TRISAGION.

Sanctus, Sanctus, Sanctus, Dominus Deus exercituum: Plena est terra gloria tua: Gloria Patri, gloria Filio, gloria Spiritui Sancto.	Holy, holy, holy, Lord God of hosts: the earth is full of thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

The Sovereign Pontiff, Clement XIV., by a decree of the S. Congr. of Indulgences, June 6, 1769, granted to the faithful who, with at least contrite heart and devotion, shall say this *Angelic Trisagion:*

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

AN INDULGENCE OF ONE HUNDRED DAYS, three times every Sunday, as well as on the feast of the most holy Trinity, and during its octave.

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The same Clement XIV., by another decree of the Sacred Congregation, June 26, 1770, granted to the faithful who shall have said this *Angelic Trisagion*, every day, for a month:

A PLENARY INDULGENCE, once a month, on any day when, being truly penitent, after confession and communion, they shall pray for some time for the intention of his Holiness.

2.

DEVOUT EXERCISE TO HONOR THE MYSTERY OF THE MOST HOLY TRINITY.

The Sovereign Pontiff, Pius VI., by a decree of the S. Congr. of Indulgences, May 15, 1784, granted to all the faithful who, guided by the spirit of truth and charity, and moved to honor the mystery of the most holy Trinity—either alone or with others, at three different times: in the morning, afternoon, and evening—shall say, with at least contrite heart and devotion, the *Glory be to the Father*, seven times, and the *Hail Mary*, once:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on Sundays.

A PLENARY INDULGENCE, twice a month, on any two Sundays, to all those who observe the pious practice of saying these prayers three times a day, provided that, being truly penitent, after confession and communion, they shall pray for some time for the intention of the Sovereign Pontiff.

But, in order to gain these indulgences, three persons must agree to say, either together or by themselves, the above-mentioned prayers, viz.: the *Glory be to the Father*, seven times, and the *Hail Mary*, once; and, should any one of the three die, or in some other way fail to say these prayers, then the other two must find some one to take his place, so that this pious agreement between three persons may be always maintained.

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3.

MASS AND PRAYERS OF THANKSGIVING TO THE MOST HOLY TRINITY FOR THE PRIVILEGES BESTOWED ON THE BLESSED VIRGIN MARY.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, April 28, 1815, granted to all the faithful who shall be present every day at the mass, and at the prayers said after the mass, which is celebrated daily in the church of our Lady of Loretto, near the Trajan Column, in thanksgiving for the singular gifts and privileges conferred upon the most blessed Virgin Mary:

A PLENARY INDULGENCE, twice a month, on any two days, when, being truly penitent, after confession and communion, they shall pray for some time for the intention of his Holiness.

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all those who, with at least contrite heart and devotion, shall be present at this exercise.

The same Pontiff, Pius VII., by a decree of the S. Congr. of Rites, June 13, 1815, extended the same favor to all the dioceses of the Catholic world, by conferring on the bishops the power of choosing for this purpose any one church in every city or village, etc.

As regards the said mass, only one votive mass of the most holy Trinity is permitted to be celebrated each day, and this in only one church in each city or village, etc., which church shall be designated by the Ordinary; and this mass may be said even on a day when the rite is *duplex minus*. On days when the rite is *duplex majus*, or *duplex secundæ classis*, the mass of the day must be said, with a commemoration of the most holy Trinity: this permission, however, does not extend to Sundays of the first class, or other days whose rite is *duplex primæ classis*. This is clear from two decrees of the S. Congr. of

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Rites, April 15 and July 13, 1815, which contain also the approval of the following prayers to be recited after mass. To render this devotion easier, the mass may be said for the intention of benefactors, or for any other pious object whatever; it may likewise be said for the faithful departed, even on those days when, according to the rubrics, the mass of Requiem ought to be said. This is clear from the Papal rescript, Jan. 10, 1817, given through the Office of the Secretary of Memorials.

PRAYERS TO BE SAID BY PRIEST AND PEOPLE AFTER THE MASS ABOVE-MENTIONED.

I. Most holy Trinity, Father, Son, and Holy Ghost, three persons and one God, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious and immaculate Conception. *Glory be to the Father*, three times, *Hail Mary*, once.

II. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Nativity. *Glory be to the Father*, three times, *Hail Mary*, once.

III. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Presentation in the temple. *Glory be to the Father*, three times, *Hail Mary*, once.

IV. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges

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granted to Mary most holy in her glorious Annunciation. *Glory be to the Father*, three times, *Hail Mary*, once.

V. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Visitation. *Glory be to the Father*, three times, *Hail Mary*, once.

VI. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Purification. *Glory be to the Father*, three times, *Hail Mary*, once.

VII. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her most glorious Assumption into heaven. *Glory be to the Father*, three times, *Hail Mary*, once.

Lastly, we give thee most heartfelt and lively thanks, because thou hast exalted and glorified the most holy and most sweet name of Mary throughout the whole world.

Mary, dear mother! mother most lovely! mother most merciful! mother full of love and sweetness for thy devoted children! we pray thee, by this loving act of thanksgiving to the most holy Trinity, obtain for us all the grace ever to employ the powers of our soul, the senses of our body, in all our words and works, to the honor and glory of God, one in three persons, that we may ever love him with pure and

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tender hearts, even as thou didst love him here on earth; and thus, with thee, attain to the enjoyment of him in the bliss of heaven for ever and ever. Bless us, mother Mary, in the name of the Father, and of the Son, and of the Holy Ghost.

All say the Salve Regina, *and then:*

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in sæcula.

OREMUS.

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem; quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per Christum Dominum nostrum. *R.* Amen.

V. Let us bless the Father, and the Son, with the Holy Ghost.

R. Let us bless and exalt him for ever and ever.

LET US PRAY.

Almighty, everlasting God, who hast given thy servants grace in the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of thy majesty to adore thy Unity, grant, we beseech thee, that, being grounded in this faith, we may by it be ever defended from all adversities. Through Christ our Lord. *R.* Amen.

4.

DEVOUT PRACTICE OF THANKSGIVING TO THE MOST HOLY TRINITY FOR THE GIFTS BESTOWED ON THE MOST BLESSED VIRGIN MARY.

The Sovereign Pontiff, Pius VII., by a decree of the S.

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Congr. of Indulgences, July 11, 1815, granted to all the faithful who shall say, morning, noon, and night, the *Glory be to the Father*, three times, in thanksgiving to the Holy Trinity for the privileges granted to the most holy Virgin, especially in her glorious Assumption into heaven:

AN INDULGENCE OF ONE HUNDRED DAYS, every time that this prayer is said, at the three aforesaid times of the day.

A PLENARY INDULGENCE, once a month, to all those who, having practised this devotion every day for a month, at the three appointed times, shall, after confession and communion, on the day of their choice, pray devoutly to God for the needs of the Church and for the intention of his Holiness.

5.

PRAYERS OF THANKSGIVING TO THE MOST HOLY TRINITY FOR THE PRIVILEGES GRANTED TO MARY MOST HOLY IN HER ASSUMPTION INTO HEAVEN.

Let us adore the eternal Father, saying the Our Father, *the* Hail Mary, *and the* Glory be to the Father, *once, and then:*

I adore thee, everlasting Father, in union with all the heavenly host, as my Lord and my God, rendering thee never-ending thanks for all the graces and favors which thou hast bestowed on the most holy Virgin, thy well beloved daughter; and, especially, for the great power to which thou didst exalt her in her Assumption into heaven.

Let us adore the eternal Son, saying Our Father, *the* Hail Mary, *and the* Glory be to the Father, *once, and then:*

I adore thee, eternal Son, in union with all the heavenly host, as my Lord, my God, and my Redeemer; rendering thee never-ending thanks for all the favors and graces which thou hast bestowed on the most holy Virgin, thy well beloved mother; and,

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especially for the gift of deepest wisdom with which thou didst glorify her in her Assumption into heaven.

Let us adore the Holy Ghost, saying the Our Father, *the* Hail Mary, *and the* Glory be to the Father, *once, and then:*

I adore thee, O Holy Ghost the Comforter! as my Lord and God, and, in union with all the heavenly host, I render thee never-ending thanks for all the graces and favors thou hast bestowed on the most holy Virgin, thy most loving spouse; and, especially, for that most perfect and divine charity with which thou didst inflame her most holy and pure heart in the act of her most glorious Assumption into heaven. In the name of thy most chaste spouse, I humbly beg of thee to grant me the remission of my most grievous sins, committed from the first moment when I was able to sin until this very day, for all of which I grieve exceedingly, firmly purposing rather to die than ever again to offend thy divine majesty. Relying on the high merits and most powerful protection of thy loving spouse, I beg thee to grant me the precious gift of thy grace and holy love, vouchsafing me those lights and special helps, by means of which thy eternal providence has decreed to save me and bring me to thyself.

Then say three times:

Sancta Maria, et omnes sancti et sanctæ Dei, intercedite pro nobis ad Dominum, ut nos mereamur ab eo adjuvari et salvari. Amen.	Holy Mary, and all holy men and women, saints of God, intercede for us with the Lord, that we may be made worthy to receive from him help and salvation. Amen.

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Horrible worse than paganism!

TO THE MOST BLESSED VIRGIN.

I acknowledge and venerate the most holy Virgin as the queen of heaven, the lady and mistress of the universe, the daughter of the eternal Father, the mother of his well beloved Son, and the most loving spouse of the Holy Ghost. Prostrate at the feet of thy great majesty with all humility, I pray thee, by that heavenly charity with which thou wert so bounteously enriched on thy Assumption into heaven, vouchsafe me the merciful grace of taking me under thy most safe and faithful protection, and of receiving me into the number of thy happy and blessed servants. Deign, most tender-hearted mother and lady, to accept this wretched heart of mine, my memory, my will, and all my other powers and senses; govern them all in conformity with the good pleasure of thy Son; for, in every thought and action, I desire to give thee honor and glory. And by that wisdom with which thy well beloved Son illumines thee, I pray thee, obtain for me light clearly to know myself, my own nothingness, and especially my sins, that I may hate and loathe them; to detect the snares of the infernal foe, and to repel his attacks, be they open or hidden. Above all, most gentle mother, I beg of thee the grace. . . .

Say three times:

Virgo singularis, Inter omnes mitis, Nos culpis solutos, Mites fac et castos.	Virgin of all virgins! To thy shelter take us: Gentlest of the gentle! Chaste and gentle make us.

OREMUS.	LET US PRAY.
Famulorum tuorum, quæsumus, Domine, de-	Pardon, O Lord! we beseech thee, the sins of

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lictis ignosce; ut qui tibi placere de actibus nostris non valemus, genitricis Filii tui Domini nostri intercessione salvemur. Per eumdem Christum Dominum nostrum.

thy servants; that we, who are unable to please thee of ourselves, may, by the intercession of the Mother of thy Son, our Lord, mercifully be preserved. Through the same Jesus Christ our Lord.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus. Amen.

May the almighty and merciful Lord, Father, and Son and Holy Ghost, bless and preserve us. Amen.

The Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, July 19, 1822, granted to all the faithful who shall say these prayers:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to those who shall have said them every day for a month, provided that, after confession and communion, they shall pray to God for the welfare of the Church, and for the intention of his Holiness.

6.

THREE OFFERINGS OF THANKSGIVING.

I. We offer to the most holy Trinity the merits of Jesus Christ, in thanksgiving for the precious blood which Jesus shed in the Garden for us; and by his merits we beseech the divine majesty to grant us the pardon of all our sins.

Our Father, Hail Mary, Glory be to the Father.

II. We offer to the most holy Trinity the merits of Jesus Christ, in thanksgiving for his most precious death endured on the cross for us; and by his merits

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we beseech the divine majesty to free us from the punishment due to our sins.

Our Father, Hail Mary, Glory be to the Father.

III. We offer to the most holy Trinity the merits of Jesus Christ, in thanksgiving for his unspeakable charity, by which he descended from heaven to earth to take upon himself our flesh, and to suffer and die for us on the cross; and by his merits we beseech the divine majesty to bring our souls to the glory of heaven after our death.

Our Father, Hail Mary, Glory be to the Father.

The Sovereign Pontiff, Leo XII., by an autograph rescript, Oct. 21, 1823, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these three offerings to obtain a good death:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to those who shall have said them every day for a month, to be gained at the end of the month, on any day, when, being truly penitent, and having confessed their sins and received holy communion, they shall pray for the intention of the Sovereign Pontiff.

These same indulgences, plenary and partial, his Holiness, Pius IX., granted anew, by a rescript of the S. Congr. of Indulgences, June 18, 1876.

7.

TRIDUUM OR NOVENA.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 8, 1847, granted to all the faithful, who, either in public or in private, shall make with devotion a triduum or novena in honor of the most holy Trinity, either before Trinity Sunday, or at any other time of the year:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on every day of the triduum or novena.

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A PLENARY INDULGENCE to those who, at the close of the triduum or novena, being truly penitent, after confession and communion, shall visit a church, and pray there devoutly, for some time, for the intention of his Holiness.

8.

THE SIGN OF THE CROSS.

His Holiness, Pope Pius IX., by a brief, July 28, 1863, granted to all the faithful, every time that, with at least contrite heart, they shall make the sign of the cross, invoking at the same time the blessed Trinity with the words: *In the name of the Father, and of the Son, and of the Holy Ghost:*

AN INDULGENCE OF FIFTY DAYS.

His Holiness, Pope Pius IX., by a brief, March 23, 1876, granted to all the faithful, every time that, with at least contrite heart, they shall make the sign of the cross with holy water, pronouncing at the same time the above-mentioned words: *In the name of the Father*, etc.:

AN INDULGENCE OF ONE HUNDRED DAYS.

9.

PRAYERS TO THE MOST HOLY TRINITY TO BE SAID AT THE END AND AT THE BEGINNING OF THE YEAR.

His Holiness, Pope Pius IX., by a brief, Dec. 5, 1876, granted to all the faithful, who, with at least contrite heart, during the last half hour of the year and the first half hour of the following year, shall pray to the most holy Trinity in thanksgiving for benefits received; beseeching the same holy Trinity for peace among Christian nations, for concord among Christian princes, for the conversion of sinners, and for the triumph of holy Mother Church and its visible head, the Roman Pontiff:

AN INDULGENCE OF SEVEN YEARS.

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10.

PRAYER TO THE MOST HOLY TRINITY.

Omnipotence of the Father, help my weakness, and deliver me from the depth of misery.

Wisdom of the Son, direct all my thoughts, words and actions.

Love of the Holy Ghost, be thou the source and beginning of all the operations of my soul, whereby they may be always conformable to the divine will.

His Holiness, Leo XIII., by a rescript of the Sacred Congregation of Indulgences, March 15, 1890, abrogating all the indulgences hitherto annexed to the foregoing prayer by Ordinaries in various places, granted to the faithful who shall recite the said prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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ALMIGHTY GOD.

I.

ACTS OF THE THEOLOGICAL VIRTUES.

ACT OF FAITH.

I most firmly believe, because God, who is the infallible truth, hath so revealed to the holy Catholic Church, and through the Church to us, that there is one only God in three divine persons, equal and distinct, Father, Son, and Holy Ghost; that the Son became man by taking to himself flesh and a human soul through the operation of the Holy Ghost in the womb of the most pure Virgin Mary; that he died for us upon the cross, rose again, ascended into heaven, and from thence shall come again, at the end of the world, to judge all the living and the dead, to give paradise forever to the good, and hell to the wicked; moreover, for the same motive, I believe all that the same holy Church believes and teaches.

ACT OF HOPE.

My God, because thou art almighty, infinitely good and merciful, I hope that, by the merits of the passion and death of Jesus Christ, our Saviour, thou wilt grant me eternal life, which thou, most faithful, hast promised to all those who shall do the works of a good Christian, as I purpose to do by thy holy help.

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ACT OF CHARITY.

My God, because thou art the highest and most perfect good, I love thee with my whole heart, and above all things; and, rather than offend thee, I am ready to lose all things else; and for thy love I love and desire to love my neighbor as myself.

The Sovereign Pontiff, Benedict XIV., considering that it is not only useful, but also truly necessary, for eternal salvation to make frequent acts of the theological virtues of faith, hope and charity, in order to excite the faithful to make these acts, granted, by a decree of the S. Congr. of Indulgences, Jan. 28, 1756, confirming the grant already made by Benedict XIII., Jan. 15, 1728:

A PLENARY INDULGENCE, once a month, to all those who shall, daily, devoutly say, and, at the same time, make with their heart these acts. This indulgence may be gained on any day, when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Church.

He granted in like manner:

A PLENARY INDULGENCE at the hour of death. Finally, to excite the faithful to a very frequent use of these acts, he extended the

INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES (which, by the grant of his predecessor, could be gained only once a day) to every time that these acts are said with heartfelt devotion.

The same Sovereign Pontiff further declared that, to gain these indulgences, it is not necessary to make use of any set form of words, but that any one may use any form of words which he pleases, provided it expresses the particular motive of each of the three theological virtues.

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2.

EJACULATION.

Fiat, laudetur atque in æternum superexaltetur justissima, altissima et amabilissima voluntas Dei in omnibus.	May the most just, most high, and most amiable will of God be done in all things, be praised and magnified forever.

The Sovereign Pontiff, Pius VII., by a decree of the S. Cong. of Indulgences, May 19, 1818, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a year, to all who shall have said it daily, on any day, when, being truly penitent, after confession and communion, they shall pray for some time for the intention of his Holiness.

A PLENARY INDULGENCE, at the hour of death, to those who, having said it often during life, and being properly disposed, shall accept death with resignation from the hands of God.

3.

CHAPLET

OF ACTS OF DIVINE LOVE.

1. My God, my sovereign good, would that I had always loved thee!

2. My God, I abhor the time when I loved thee not.

3. How could I live so long without thy holy love?

4. And thou, my God, how could'st thou suffer me so long?

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5. My God, I give thee thanks for thy great patience.
6. But now I will always love thee.
7. I had sooner die than love thee not.
8. Take from me my life, my God, if I am not to love thee.
9. This grace I beg of thee, my God, ever to love thee.
10. With thy holy love I shall be blessed.

Glory be to the Father, etc.

1. My God, fain would I see thee loved by all.
2. Happy me, could I but shed my blood that all might love thee.
3. Truly blind is he who loves thee not.
4. My God, give me thy holy light.
5. There is no woe but not to love thee, sovereign good.
6. My God, let me never be one of those wretched blind ones who love thee not.
7. My God, be thou my joy, my good, my all.
8. Fain would I be wholly thine forever.
9. Who shall ever separate me from thy holy love?
10. Come, all ye creatures, to love my God.

Glory be to the Father, etc.

1. My God, I desire to have a thousand hearts to love thee.
2. Would that I had the hearts of all men to love thee!
3. Glad might I be that there were more worlds, that all might love thee.
4. Blessed would he be who could love thee with all the hearts of all possible creatures.

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5. To be so loved, my God, is thy just meed.
6. Too poor a heart have I, too cold, to love thee.
7. O ye cold hearts of men! why love ye not your sovereign good?
8. O the deplorable blindness of worldlings, who know not the true love!
9. Thrice blest, ye heavenly host, who know and love your God!
10. O blessed necessity of loving God!

Glory be to the Father, etc.

1. My God, when shall I burn with love for thee?
2. O how happy and dear a lot shall this be for me!
3. Not knowing how to love thee myself, I rejoice, at least, that there are so many others who love thee with their whole heart.
4. I rejoice, in particular, that thou art loved by all the angels and saints in heaven.
5. I unite my poor heart with all their hearts.
6. Especially do I desire to love thee with that love with which the saints who were most enamored of thee loved thee.
7. Wherefore I intend to love thee with the love of S. Mary Magdalen, of S. Catharine, and of S. Teresa.
8. With the love of S. Augustine, S. Dominic, S. Francis Xavier, S. Philip Neri, and S. Louis Gonzaga.
9. With the very love with which thy holy apostles loved thee, especially S. Peter, S. Paul, and the beloved disciple.
10. With the same love with which the great patriarch, S. Joseph, loved thee.

Glory be to the Father, etc.

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1. Fain would I love thee, besides, with a love like unto that of Mary most holy, while here on earth.

2. Fain would I love thee with a love like unto that with which she loved thee, when she conceived in her virgin womb thy divine Son, when she brought him forth, when she suckled him, and when she saw him die.

3. I would also love thee with the love with which she loved thee, and will always love thee in heaven.

4. But not even this love is enough to love thee with, O God of infinite goodness!

5. Wherefore, I would love thee as thy Son, the divine Word made man, did love thee.

6. As he loved thee when he was born.

7. As he loved thee when he died upon the cross.

8. As he loves thee ever in those sacred tabernacles where he lies hid.

9. And with that very love with which he loves thee, and will love thee ever, in heaven, for all eternity.

10. Lastly, I would love thee with that love with which thou lovest thyself; but since that is impossible, grant me, O my God! through thy tender pity, that I may love thee as much as I know how, as much as I ought, and as much as I can love thee, and it is pleasing to thee. Amen.

Glory be to the Father, etc.

OREMUS.	LET US PRAY.
Deus, qui diligentibus te bona invisibilia præparasti, infunde cordibus nostris tui amoris	O God, who hast prepared all good things for them that love thee! pour into our hearts such a de-

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affectum; ut te in omnibus et super omnia diligentes, promissiones tuas, quæ omne desiderium superant, consequamur. Per Christum Dominum nostrum. Amen.

sire of thy love, that we, loving thee in all and above all, may attain thy heavenly promises, which exceed all that we can desire. Through Christ our Lord. Amen.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Aug. 11, 1818, granted to all the faithful, who, with at least contrite heart and devotion, shall say this Chaplet of five decades, with the *Glory be to the Father*, five times, and the *prayer:*

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a year, to all who have frequently, or at least ten times a month, made this pious exercise, if, being truly penitent, they shall, after confession and communion, pray devoutly for some time for the intention of his Holiness.

4.

PRAYER.

Pietate tua, quæsumus Domine, nostrorum solve vincula peccatorum, et intercedente beata semperque virgine Dei genitrice Maria, cum beato Joseph, ac beatis Apostolis tuis Petro, et Paulo, et omnibus Sanctis, nos famulos tuos et loca nostra in omni sancti-

Loosen, O Lord! we pray thee, in thy pity, the bonds of our sins, and by the intercession of the blessed and ever Virgin Mary, mother of God, St. Joseph, the blessed apostles Peter and Paul, and all the saints, keep us, thy servants, and our abodes in all holiness; cleanse us, our rela-

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tate custodi: omnes consanguinitate, affinitate, ac familiaritate nobis conjunctos a vitiis purga, virtutibus illustra; pacem et salutem nobis tribue; hostes visibiles et invisibiles remove; carnalia desideria repelle; aerem salubrem indulge; amicis et inimicis nostris charitatem largire; urbem tuam custodi; Pontificem nostrum N. conserva; omnes prælatos, principes, cunctumque populum christianum ab omni adversitate defende. Benedictio tua sit super nos semper; et omnibus fidelibus defunctis requiem æternam concede. Per Christum Dominum nostrum. Amen.

tions, kinsfolk, and acquaintances, from all stain of sin; adorn us with all virtue; grant us peace and health; drive far off all our enemies visible and invisible; bridle our carnal appetites; give us healthful seasons; bestow thy love upon our friends and our enemies; guard thy holy city; preserve our Sovereign Pontiff, N., and defend all our prelates, princes, and all thy Christian people, from all adversity. Let thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.

The Sovereign Pontiff, Leo XII., by an autograph rescript, July 9, 1828, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF FORTY DAYS.

AN INDULGENCE OF ONE HUNDRED YEARS AND ONE HUNDRED QUARANTINES to those who shall say it every Saturday, for a month.

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5.

PRAYER OF S. FRANCIS XAVIER FOR THE CONVERSION OF THE INFIDELS.

Æterne rerum omnium effector Deus, memento abs te animas infidelium procreatas, easque ad imaginem et similitudinem tuam conditas. Ecce, Domine, in opprobrium tuum his ipsis infernus impletur. Memento Jesum Filium tuum pro illorum salute atrocissimam subiisse necem. Noli, quæso, Domine, ultra permittere ut Filius tuus ab infidelibus contemnatur; sed precibus sanctorum virorum et Ecclesiæ, sanctissimæ Filii tui sponsæ placatus, recordare misericordiæ tuæ, et oblitus idololatriæ et infidelitatis eorum, effice ut ipsi quoque agnoscant aliquando quem misisti Dominum Jesum Christum, qui est salus, vita et resurrectio nostra, per quem salvati et liberati sumus, cui sit gloria per

Eternal God, Creator of all things, remember that thou alone didst create the souls of infidels, framing them to thy own image and likeness behold, O Lord! how, to thy dishonor, hell is daily replenished with them. Remember, O Lord! thy only Son, Jesus Christ, who suffered for them, most bountifully shedding his precious blood: suffer not, O Lord! thy Son and our Lord to be any longer despised by infidels; but rather, being appeased by the entreaties and prayers of the elect, the saints, and of the Church, the most blessed spouse of thy Son, vouchsafe to be mindful of thy mercy, and forgetting their idolatry and infidelity, cause them also to know him whom thou didst send, Jesus Christ thy Son, our Lord, who is our health, life and resurrection, through whom we

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infinita sæcula sæculorum.

are made free and saved, to whom be all glory forever.

His Holiness, Pope Pius IX., by an autograph rescript, May 24, 1847, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

6.

PRAYERS TO IMPLORE PEACE.

Ant. Da pacem, Domine, in diebus nostris: quia non est alius qui pugnet pro nobis, nisi tu, Deus noster.

V. Fiat pax in virtute tua.

R. Et abundantia in turribus tuis.

Ant. Give peace, O Lord! in our days; for there is none other that fighteth for us, but only thou, our God.

V. Peace be in thy strength, O Lord!

R. And plenty in thy strong places.

OREMUS.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Christum Dominum nostrum. Amen.

LET US PRAY.

O God, from whom come all holy desires, all right counsels and just works: grant unto us, thy servants, that peace which the world cannot give, that our hearts may be devoted to thy service, and that, delivered from the terror of our enemies, we may pass our time in peace under thy protection. Through Christ our Lord. Amen.

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His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, May 18, 1848, granted to all the faithful every time that, with at least contrite heart and devotion, they shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to those who shall have said them, at least once a day, for a whole month, on any day when, being truly penitent, after confession and communion, they shall visit a church, and pray there, for some time, for the intention of his Holiness.

7.

PRAYER TO BE SAID AT THE BEGINNING OF THE DAY.

Lord, God Almighty, behold me prostrate before thee, in order to appease and honor thy divine majesty, in the name of all creatures. But how can I do it—I a wretched sinner? Yes, I can, and I will do it; because I know that thou dost glory in being called the Father of mercy, and that, for love of us, thou hast given even thy only-begotten Son, who offered himself for us on the cross, and who continually renews for us the same sacrifice on our altars. And therefore, though a sinner, yet truly penitent, wretched, and yet rich in Jesus Christ, I present myself before thee, and with the fervor of all the saints and angels, and with the ardent love of the immaculate heart of Mary, I offer thee, in the name of all creatures, the masses which are now being said, with all those which have been said, and which will be said to the end of the world. I also desire to renew this offering, at every instant of this day, and of my whole life, in order to give thy infinite majesty

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honor and glory worthy of thee; to appease thy wrath, and to satisfy thy justice for our many sins; to render thee thanks in keeping with thy benefits, and to implore thy mercy for myself and for all sinners, for all the faithful, living and dead, for the whole Church, and chiefly for its visible head, the Roman Pontiff; and lastly, for all poor schismatics, heretics, and infidels, that they may also be converted and saved.

An Offering to be made during the time of Mass.

Eternal Father, I offer thee the sacrifice which thy beloved Son, Jesus, made of himself on the cross, and now renews on this altar. I offer it in the name of all creatures, together with the masses which have been said and which will be said throughout the whole world, to adore thee and to give thee honor which thou deservest; to render to thee the thanks which are due thee for thy numberless benefits, to appease thy anger, and to satisfy for our many sins; to supplicate thee for myself, for the Church, for the whole world, and for the blessed souls in purgatory.

His Holiness, Pope Pius IX., by a rescript from the Office of the Secretary of Briefs, April 11, 1860, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer at the beginning of the day, and this offering in the time of mass,

AN INDULGENCE OF THREE YEARS, once a day for each prayer;

A PLENARY INDULGENCE, once a month, to all who, after saying at the times appointed, every day, for a month, the two prayers given above, shall, on any day, being truly penitent, after confession and communion, visit their parish church, or

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some other public church, and pray there for the intention of the Sovereign Pontiff.

The S. Congr. of Indulgences, May 5, 1890, declared that priests can gain the indulgence granted for the above offering by saying it before celebrating mass.

8.

AN OFFERING.

Eternal Father, we offer thee the blood, the passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of St. Joseph, in satisfaction for our sins, in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners.

His Holiness, Pope Pius IX., by an autograph rescript April 30, 1860, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

9.

AN OFFERING TO BE SAID EVERY MORNING.

Eternal God, behold me prostrate before the immensity of thy majesty. I humbly adore thee, and offer thee all my thoughts, words, and works of this day. I intend to do everything for love of thee, for thy glory, and for the fulfilment of thy divine will; in order to serve, praise, and bless thee, to be enlightened in the mysteries of our holy faith, to secure my salvation, and to hope in thy mercy; to satisfy the divine justice for my many grievous sins, to assist the holy souls in purgatory, and to obtain the grace

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of a true conversion for all sinners. I desire, in fine, to do everything in union with that most pure intention which Jesus and Mary had during life, and the saints in heaven, and the just now on earth. Would that I could write down this intention with my own blood, and repeat it as often as there be moments in eternity! Accept, my God, my good-will; grant me thy holy blessing and efficacious grace never to commit a mortal sin throughout the course of my life, but particularly on this day, on which I desire and purpose to gain all the indulgences which it is possible for me to gain, and to be present in spirit at all the masses which will be celebrated to-day in the whole world, that I may apply them to the souls in purgatory, and free them from all pain. Amen.

Pope Pius IX., by a brief, Sept. 6, 1867, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE to all who shall recite the same prayer daily, for a month, and who, on any day of the said month, being truly penitent, after confession and communion shall visit some public church, and pray there devoutly for peace and union among Christian princes, for the expiration of heresy, and for the triumph of holy Mother Church.

10.

AN ACT OF FAITH.

O mi Deus, credo in te; credo omnia quæ tu revelasti et quæ sancta Ecclesia catholica credenda proponit. Credo

O my God! I believe in thee; I believe all that thou hast revealed, and that the holy Catholic Church proposes to my

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in primis beatissimam virginem Mariam vere esse Dei genitricem; credo firmiter et indubitanter eam esse simul matrem et virginem et liberam ab omni etiam minimo peccato actuali; item firmiter et indubitanter credo Mariam in primo instanti suæ conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu salvatoris humani generis, ab omni originalis culpæ labe præservatam immunem. Item firmiter et indubitanter credo romanum Pontificem cum ex cathedra loquitur, id est, cum omnium christianorum pastoris et doctoris munere fungens, pro sua suprema et apostolica auctoritate doctrinam de fide et moribus ab universa Ecclesia tenendam definit, per assistentiam divinam ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definien-

belief. I believe, first, that the most blessed Virgin is truly the mother of God; I believe firmly, and with all certainty, that she is at the same time mother and virgin, and that she is free from even the least actual sin. I also believe most firmly, and with all certainty, that, by a singular grace and privilege of almighty God, in view of the merits of Jesus Christ, the Saviour of the human race, Mary was, in the first instant of her conception, preserved free from all stain of original sin. I believe most firmly, and with all certainty, that when the Roman Pontiff speaks *ex-cathedra*—that is, when, in quality of the chief pastor and teacher of all Christians, he, in virtue of his supreme and apostolic authority, defines the doctrine to be held by the universal Church concerning faith or morals—by the divine assistance, promised him in the person of S. Peter, he enjoys that infallibility with

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do de fide vel moribus instructam esse voluit: ideoque ejusmodi romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiæ, irreformabiles esse. Hæc omnia credo quia sancta tua Ecclesia, quæ est columna et fundamentum veritatis, quæ nunquam erravit nec unquam errare potest, hæc credenda proponit.

which the divine Redeemer wished his Church to be endowed when defining matters of faith or morals; and, therefore, that such definitions of the Roman Pontiff are, of themselves, and not from the consent of the Church, irreformable. I believe all this, because thy holy Church, which is the pillar and ground of truth, which has never erred and can never err, proposes it to be believed.

His Holiness, Pope Pius IX., by the rescript of the S. Gongr. of extraordinary ecclesiastical affairs, Jan. 10, 1871, granted to all the faithful, who, with at least contrite heart, shall say this act of faith with devotion:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

II.

PRAYER OF S. BONAVENTURE.

Domine sancte, Pater omnipotens, æterne Deus, propter tuam largitatem et Filii tui qui pro me sustinuit passionem et mortem, et matris ejus excellentissimam sanc-

O holy Lord, almighty Father, eternal God! through thy liberality and that of thy Son, who for me endured suffering and death, through the surpassing holiness of his

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titatem, atque beati Francisci, et omnium sanctorum merita, concede mihi peccatori, et omni tuo beneficio indigno, ut et solum diligam, tuo amore semper sitiam, beneficium passionis continuo in corde habeam, mean miseriam recognoscam, et ab omnibus conculcari et contemni cupiam: nihil me contristet nisi culpa. Amen.

mother, and through the merits of blessed Francis and of all the saints, grant me, a sinner, undeserving of all thy benefits, that I may love thee alone and always thirst for thy love; that I may constantly feel in my heart the benefit of thy passion; that I may acknowledge my misery, and desire to be trampled upon and despised by all men; that nothing but sin may sadden my heart. Amen.

His Holiness, Pope Pius IX., by an autograph rescript, April 11, 1874, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

12.

PRAYER.

Omnipotent Lord! who dost permit evil that good may spring from it, listen to the humble prayers, by which we ask of thee the grace of remaining faithful to thee, even unto death. Grant us also, through the intercession of Mary ever blessed, that we may always conform ourselves to thy most holy will.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, dated July 19, 1879, confirmed the

INDULGENCE OF ONE HUNDRED DAYS, to be gained once a

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day, already granted June 15, 1862, by the Sovereign Pontiff, Pope Pius IX., to all the faithful who, with contrite hearts, devoutly recite the above prayer.

13.

PRAYER TAKEN FROM THE BOOK OF "THE SPIRITUAL EXERCISES" OF ST. IGNATIUS OF LOYOLA.

Suscipe, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo, mihi largitus es; id tibi totum restituo ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi dones et dives sum satis, nec aliud quidquam ultra posco.

Take, O Lord, and receive all my liberty, my memory, my understanding and my whole will. Thou hast given me all that I am and all that I possess; I surrender it all to thee that thou mayest dispose of it according to thy will. Give me only thy love and thy grace; with these I will be rich enough, and will have no more to desire.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, May 26, 1883, granted to all the faithful who, with at least contrite heart and devotion, shall recite the above prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

14.

PRAYER.

Thou seest, O Lord, how on all sides storms are raging and the angry sea is raising its tumultuous billows. Do thou, we beseech thee, for thou alone

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canst, command the winds and the sea, give back to the human family the true peace which the world cannot give, the tranquillity of order. Grant, namely, that men may, by the impulse of thy grace, return to due order, by a renewal in their hearts of piety towards God, of justice and charity towards one another, of temperance in themselves, with due subjection of the lower appetites to reason. Thy Kingdom come; and may those who are seeking with fruitless labor, far from thee, to find truth and salvation, come to understand that their only hope lies in subjection and service to thee. In thy laws are justice and fatherly kindness; and thou dost freely bestow upon us, through thy grace, the strength to observe them. The life of man on earth is a warfare, but thou "art witness of the combat, and helpest man to conquer, and givest strength to the faltering and crownest him when he overcomes."

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Jan. 19, 1889, granted to the faithful who recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

15.

PRAYER.

O Lord, who in the mystery of the glorious Transfiguration of thy divine Son didst vouchsafe to show forth in all its splendor the truth of the holy Catholic Faith, and to give miraculous confirmation, by thy voice coming forth from the cloud, of our perfect adoption as thy sons, we humbly beseech thee to grant us that we may be made co-heirs of this same

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King of Glory and partakers of thy eternal happiness. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 14, 1889, granted to the faithful who recite this prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

16.

A PRAYER TO GOD FOR THE SOVEREIGN PONTIFF.

O Lord, behold us, millions of believers, who, prostrate at thy feet, entreat thee to save, protect and preserve unto length of years the vicar of Jesus Christ, the father of the great Society of souls and our father also. To-day, as likewise every day, he too prays for us, offering up to thee, with holy fervor, the host of love and peace.

Deign, then, O Lord, to turn, with an eye of pity, to us who, forgetful, as it were, of ourselves, are now praying especially for him. Unite our prayers with his and receive them in the bosom of thy infinite mercy as a most sweet perfume of the living and efficacious charity by which, in the Church, the children are united to the father. All that he asks of thee to-day we likewise ask of thee with him.

If he weeps or rejoices or hopes or offers himself as a victim of charity for his people, we wish to do the same with him, or rather we desire that the voice of our souls may be one with his. Grant, then, O Lord, we beseech thee, that not even one of us may be absent from his mind or from his heart in the hour in which he prays or offers to thee the sacrifice of thy blessed Son. And at the moment when our most venerated Pontiff, holding in his hands the very

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body of Jesus Christ, shall say to the people, over the chalice of benediction, "May the peace of the Lord be always with you," grant, O Lord, that thy most sweet and gracious peace may come down, with a new and visible efficacy, into our hearts and upon all the nations. Amen.

His Holiness, Leo XIII., in an audience of his Majordomo, May 8, 1896, granted to the faithful who recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

17.

EJACULATION.

Deus meus et omnia! | My God and my all!

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, May 4, 1888, granted to the faithful as often as they recite the said ejaculation

AN INDULGENCE OF FIFTY DAYS.

18.

INVOCATION.

My God, grant that I may love thee, and be the only reward of my love to love thee always more and more.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, March 15, 1890, granted to the faithful who recite the above invocation

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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THE HOLY GHOST.

I.

HYMN AND SEQUENCE.

HYMN.

Veni creator Spiritus,	Come, Holy Ghost, Creator, come,
Mentes tuorum visita,	From thy bright, heavenly throne;
Imple superna gratia	Come, take possession of our souls,
Quæ tu creasti pectora.	And make them all thy own.
Qui diceris Paraclitus,	Thou who art called the Paraclete,
Altissimi donum Dei,	Best gift of God above;
Fons vivus, ignis, charitas,	The living spring, the living fire,
Et spiritalis unctio.	Sweet unction and true love.
Tu septiformis munere,	Thou who art sevenfold in thy grace,
Digitus paternæ dexteræ,	Finger of God's right hand;
Tu rite promissum Patris,	His promise, teaching little ones
Sermone ditans guttura.	To speak and understand.

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Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

O! guide our minds with thy blest light,
With love our hearts inflame;
And with thy strength, which ne'er decays,
Confirm our mortal frame.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio,
Vitemus omne noxium.

Far from us drive our hellish foe,
True peace unto us bring;
And through all perils lead us safe,
Beneath thy sacred wing.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Through thee may we the Father know;
Through thee th' eternal Son,
And thee, the Spirit of them both:
Thrice blessed three in One.

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Deo Patri sit gloria,	All glory to the Father be,
Et Filio, qui a mortuis	And to his risen Son,
Surrexit, ac Paraclito,	The like to thee, great Paraclete,
In sæculorum sæcula.	While endless ages run.
Amen.	Amen.

SEQUENCE.

Veni Sancte Spiritus,	Holy Spirit! Lord of light!
Et emitte cœlitus	From thy clear celestial height,
Lucis tuæ radium.	Thy pure, beaming radiance give:
Veni pater pauperum,	Come, thou father of the poor!
Veni dator munerum,	Come, with treasures which endure!
Veni lumen cordium.	Come, thou light of all that live!
Consolator optime,	Thou, of all consolers best,
Dulcis hospes animæ,	Visiting the troubled breast,
Dulce refrigerium.	Dost refreshing peace bestow:
In labore requies,	Thou in toil art comfort sweet;
In æstu temperies,	Pleasant coolness in the heat;
In fletu solatium.	Solace in the midst of woe.

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O lux beatissima,
Reple cordis intima
Tuorum fidelium.

Light immortal! light divine!
Visit thou these hearts of thine,
And our inmost being fill:

Sine tuo numine
Nihil est in homine,
Nihil est innoxium.

If thou take thy grace away,
Nothing pure in man will stay;
All his good is turn'd to ill.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.

Heal our wounds—our strength renew;
On our dryness pour thy dew;
Wash the stains of guilt away:

Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Da tuis fidelibus
In te confitentibus
Sacrum septenarium.

Thou, on those who evermore
Thee confess and thee adore,
In thy sevenfold gifts descend:

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Da virtutis meritum,	Give them comfort when they die;
Da salutis exitum,	Give them life with thee on high;
Da perenne gaudium. Amen.	Give them joys which never end. Amen.

The Sovereign Pontiff, Pius VI., by a brief, May 26, 1796, granted to all the faithful who, once or oftener in the day, with at least contrite heart and devotion, shall say the hymn, *Veni Creator Spiritus*, or the sequence, *Veni Sancte Spiritus:*

A PLENARY INDULGENCE, once a month on any day, on which being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

AN INDULGENCE OF THREE HUNDRED DAYS to all those who, on Whitsunday and during its octave, with at least contrite heart and devotion, shall say this hymn or the sequence, praying as above directed.

AN INDULGENCE OF ONE HUNDRED DAYS on all other days of the year, every time that, with at least contrite heart and devotion, they shall say this hymn or the sequence, praying as above directed.

2.

NOVENA TO THE HOLY GHOST.

The Sovereign Pontiff, Pius IX., by a rescript given at Gaeta, Jan. 5, 1849, and by another rescript of the S. Congr. of Indulgences, dated Nov. 26, 1876, granted to all the faithful who, devoutly and with contrite heart, shall, at any time during the year, make a novena to the Holy Ghost, with any formula of prayer, provided it be approved by competent ecclesiastical authority.

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AN INDULGENCE OF THREE HUNDRED DAYS, on each day.

A PLENARY INDULGENGE, either during the course of the novena or upon one of the eight days immediately following it, if, being truly contrite, they go to confession and communion, and pray for the intention of the Sovereign Pontiff.

3.

THE PRACTICE OF THE SEVEN GLORIA PATRI'S.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of the Propaganda Fide, March 12, 1857, granted to all the faithful who, devoutly and wi h contrite hearts, recite seven times the *Glory be to the Father*, with the intention of asking for the *Seven Gifts*, for the diffusion of the faith, and of praying according to the intentions of the Sovereign Pontiff

AN INDULGENCE OF SEVEN DAYS.

4.

A NOVENA OF PREPARATION FOR THE SOLEMNITY OF PENTECOST.

His Holiness, Leo XIII., by a brief of May 5, 1895, and by the Encyclical of May 9, 1897, granted to the faithful who, in public or in private, make the novena of preparation for the solemnity of Pentecost with special prayers to the Holy Ghost

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on each day;

A PLENARY INDULGENCE, on one of the days of the Novena, or on feast of Pentecost itself, or on any other day of the Octave, on the usual conditions: Confession, Communion and prayer for the intention of the Sovereign Pontiff.

He also granted the same indulgences to be gained by any one who offers special prayers during the Octave of the same solemnity.

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5

PRAYER.

O Holy Spirit, Creator, propitiously help the Catholic Church, and by thy supernal power strengthen and confirm it against the assaults of the enemy, by thy charity and grace renew the spirit of thy servants whom thou hast anointed, that in thee they may glorify the Father and his only begotten Son Jesus Christ our Lord. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, August 26, 1889, granted

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to the faithful who recite the above prayer.

6

PRAYER.

Holy Spirit, Spirit of Truth, come into our hearts; give to all peoples the brightness of thy light, that they may be well-pleasing to thee in unity of faith.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, July 31, 1897, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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JESUS.

I.

CHAPLET OF OUR LORD.

Begin with an act of contrition.

FIRST DECADE.

The Archangel Gabriel makes known to the blessed Virgin Mary the Incarnation of the divine Word in her pure womb.

Hail Mary.

1. The Son of God made man is born of Mary the Virgin in a stable.

Our Father.

2. The angels exult and sing, *Gloria in excelsis Deo.*

Our Father.

3. The Shepherds hear the angel's tidings, and come and adore him.

Our Father.

4. He is circumcised on the eighth day, and called by the most holy name of Jesus.

Our Father.

5. He is adored by the Magi with offerings of gold, frankincense, and myrrh.

Our Father.

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6. He is presented in the temple, and is foretold to be the Saviour of the world.

Our Father.

7. He flies from the wrath of Herod, and is carried into Egypt.

Our Father.

8. Herod, not finding him, murders the Innocents.

Our Father.

9. He is carried back by Joseph and his mother into Nazareth, his country.

Our Father.

10. At the age of twelve, he disputes in the temple with the doctors.

Our Father.

Add the Requiem æternam (*if the chaplet is said for the departed*).

SECOND DECADE.

Jesus is most obedient to the blessed Virgin, his mother, and to S. Joseph.

Hail Mary.

1. At the age of thirty, he is baptized by S. John in the Jordan.

Our Father.

2. He fasts forty days in the desert, and overcomes the tempter.

Our Father.

3. He practises and preaches his holy law, whereby is life eternal.

Our Father.

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4. He calls his disciples, who forthwith leave all and follow him.

Our Father.

5. He works his first miracle, by changing water into wine.

Our Father.

6. He heals the sick, makes the lame to walk, gives hearing to the deaf, sight to the blind, life to the dead.

Our Father.

7. He converts sinful men and sinful women and pardons their sins.

Our Father.

8. When the Jews persecute him even unto death he chastises them not, but sweetly chides them.

Our Father.

9. He is transfigured on Mount Thabor, in the presence of Peter, James, and John.

Our Father.

10. Seated on the colt of an ass, he enters in triumph into Jerusalem, and drives the profaners from the temple.

Our Father.

Add the Requiem æternam (*if said for the departed*).

THIRD DECADE.

Jesus takes leave of his mother before he goes to die for our salvation.

Hail Mary.

1. He celebrates the last supper, and washes the apostles' feet.

Our Father.

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2. He institutes the most holy sacrament of the Eucharist.

Our Father.

3. He prays in the garden, sweats blood, and is comforted by an angel.

Our Father.

4. He is betrayed by Judas with a kiss, is taken, and, like a great malefactor, is bound by the officers of justice.

Our Father.

5. He is falsely accused, he is buffeted and spit upon, and shamefully abused before four tribunals.

Our Father.

6. He looks tenderly on Peter, who had thrice denied him; whilst Judas, in despair, hangs himself, and is lost.

Our Father.

7. He is cruelly scourged at the pillar, and receives innumerable blows.

Our Father.

8. He is crowned with thorns, and shown to the people, who cry: Crucify him, crucify him.

Our Father.

9. He is condemned to death, carries the heavy cross, with grievous pain, on his shoulders, to Mount Calvary.

Our Father.

10. He is crucified between two thieves, dies after three hours' agony, is wounded in the side with a lance, and is buried.

Add the Requiem æternam (*if said for the departed*).

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Our Father.

Jesus rises the third day, and visits, first of all, his most holy mother.

Hail Mary.

1. He appears to the three Marys, and bids them tell the disciples they have seen him risen from the dead.

Our Father.

2. He appears to the disciples, shows them his most holy wounds, and bids Thomas touch them.

Our Father.

3. The fortieth day after his resurrection, he blesses most holy Mary, his mother, and all his disciples, and ascends into heaven.

Our Father.

Let us pray the most holy Virgin to obtain for us also the blessing of her Son, Jesus Christ, now and at the hour of our death.

Hail Mary.

Add the Requiem æternam (*if said for the departed*).

In honor of the holy apostles say the *Creed.*

This chaplet, called the *Chaplet of our Lord*, because it is said in honor of Jesus Christ, is composed of the *Our Father* repeated thirty-three times, in remembrance and veneration of the thirty-three years which he lived on earth. The *Hail Mary*, repeated five times, in honor of his five most sacred wounds, is added in the order indicated above. The chaplet finishes with the *Creed* in honor of the holy apostles.

Pope Clement X., by a brfef, *De Salute Gregis Dominici*, July 20, 1674, granted:

AN INDULGENCE OF TWO HUNDRED YEARS, every time, to all those who shall say it, provided that, being truly penitent they shall have gone to confession, or at least shall have the firm purpose of doing so.

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AN INDULGENCE OF ONE HUNDRED AND FIFTY YEARS to any one who, after confession and communion, shall carry about him one of these chaplets, and say it every Monday, Wednesday and Friday, and also on feasts of obligation.

A PLENARY INDULGENCE, once a year, to any one who shall have said it at least four times a week, provided he go to confession and communion.

A PLENARY INDULGENCE, once a month, to any one who shall have said it every day in the course of the same month, and shall then, being truly penitent, after confession and communion, pray to God for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

A PLENARY INDULGENCE, at the hour of death, to any one who, deing penitent and having confessed his sins, shall invoke, at least from his heart, if he cannot do so with his lips, the most holy name of Jesus: provided he has said the above-named chaplet during his illness, with the intention of gaining this indulgence; and if he recover:

AN INDULGENCE OF TWO HUNDRED YEARS.

AN INDULGENCE OF TWENTY DAYS to any one who shall carry about him one of these chaplets and invoke the adorable name of Jesus, after he has made an examination of conscience with contrition for his sins, and said the *Our Father* and the *Hail Mary*, each three times, for the welfare of holy Church.

AN INDULGENCE OF TWENTY YEARS to any one who, having examined his conscience and gone to confession, shall, after confession, pray to God for the spread of the Catholic faith, for the extirpation of heresy, and for the triumph of holy Church.

AN INDULGENCE OF TEN YEARS to any one who having about him the said chaplet, shall say the *Our Father* and the *Hail Mary*, each three times, as often as he does any spiritual or temporal good work in honor of Jesus Christ, of the blessed Virgin Mary, or of some saint, or to assist his neighbor.

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AN INDULGENCE OF TWO HUNDRED YEARS to any one who, having about him the same chaplet, and being out of Rome, shall, on the days of the Stations, after confession and communion, visit any church; or, being prevented from doing so, shall recite the chaplet and the seven Penitential Psalms, with the litanies and prayers subjoined. The same indulgence may be gained in Rome by any one who, being legitimately hindered from visiting the church of the Stations, shall say the chaplet and the Penitential Psalms as directed above.

Pope Benedict XIII., afterward, by a decree of the S. Congr. of Indulgences, April 6, 1727, confirming all the above indulgences, add another PLENARY INDULGENCE for any one who after confession and communion, shall say this chaplet on Friday. This plenary indulgence can be gained on each of the Fridays in March only, after the works enjoined above have been fulfilled as was declared by Pope Leo XII., in a decree of the S. Congr. of Indulgences, Aug. 11, 1824.

In order to gain the above mentioned indulgences, it is necessary that:

1. The chaplet be blessed by the reverend fathers of the Camaldolese Order, either hermits or monks, or else by those who have apostolic authority to bless them. Once blessed, they cannot be sold or lent to others for the purpose of communicating to them the indulgences according to the said brief of Clement X.

2. Every one while saying the chaplet must, according to his capacity, meditate on the mysteries of the life, etc., of our Lord Jesus Christ. It is not, however, necessary either to read or recite the short reflections given above, as they are added only for the greater devotion of any one who may wish to make use of them.

2.

INVOCATION OF THE MOST HOLY NAME OF JESUS.

The Sovereign Pontiff, Clement XIII., by a decree of the S.

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Congr. of Indulgences, Sept. 5, 1759, confirmed anew the following indulgences, already granted by Sixtus V. and Benedict XIII., for all those who, when they meet one another, shall say: *Laudetur Jesus Christus* (Praise to be to Jesus Christ), and answer: *In sæcula* or *Amen*, (Forever, or Amen):

AN INDULGENCE OF FIFTY DAYS, every time.

AN INDULGENCE OF TWENTY-FIVV DAYS to all those who shall devoutly invoke the most holy name of Jesus.

A PLENARY INDULGENCE, at the hour of death, to all those who, during life, shall have had the pious practice of saluting one another and answering as above directed: or of frequently invoking the above mentioned most holy name, provided they invoke them then, at least with the heart, if they are unable to do it with their lips.

The same indulgences are granted to preachers, and to all those who shall exhort the faithful to salute each other in the manner prescribed, and to invoke frequently the most holy names of Jesus and Mary.

3.

HYMNS AND PSALMS IN HONOR OF THE MOST HOLY NAME OF JESUS.

HYMN.

Jesu dulcis memoria,	Jesus! the very thought of thee
Dans vera cordi gaudia:	With sweetness fills my breast;
Sed super mel et omnia,	But sweeter far thy face to see,
Ejus dulcis præsentia.	And in thy presence rest.

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Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quam Jesu Dei Filius.

Jesu spes pœnitentibus,
Quam pius es petentibus!
Quam bonus te quærentibus!
Sed quid invenientibus!

Nec lingua valet dicere
Nec littera exprimere:
Expertus potest credere,
Quid sit Jesum diligere.

Sis, Jesu, nostrum gaudium,
Qui es futurum præmium:
Sit nostra in te gloria,
Per cuncta semper sæcula.
Amen.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest name,
O Saviour of mankind!

O hope of every contrite heart!
O joy of all the meek!
To those who fall, how kind thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show:
The love of Jesus—what it is,
None but his lov'd ones know.

Jesus! our only joy be thou,
As thou our prize wilt be;
Jesus! be thou our glory now
And through eternity.
Amen.

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J.

Ant. In nomine Jesu.

Ps. 99.

Jubilate Deo omnis terra; servite Domino in lætitia.

Introite in conspectu ejus: in exultatione.

Scitote, quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

Populus ejus, et oves pascuæ ejus: introite portas ejus in confessione, atria ejus in hymnis; confitemini illi.

Laudate nomen ejus, quoniam suavis est Dominus, in æternum misericordia ejus: et usque in generationem et generationem veritas ejus.

Gloria Patri, et Filio, etc.

Ant. In nomine Jesu omne genu flectatur-cœlestium, terrestrium, et infernorum.

Ant. In the name of Jesus.

Ps. 99.

Sing joyfully to God, all the earth: serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

Know ye that the Lord, he is God: he made us, and not we ourselves.

We are his people, and the sheep of his pasture: go ye into his gates with praise, into his courts with hymns, and give glory to him.

Praise ye his name, for the Lord is sweet; his mercy endureth for ever, and his truth to generation and generation.

Glory be to the Father, etc.

Ant. At the name of Jesus let every knee bend in heaven, on earth and in hell.

E.

Ant. Ego autem.

Ant. But I.

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Ps. 19.

Exaudiat te Dominus in die tribulationis: protegat te nomen Dei Jacob.

Mittat tibi auxilium de sancto: et de Sion tueatur te.

Memor sit omnis sacrificii tui: et holocaustum tuum pingue fiat.

Tribuat tibi secundum cor tuum: et omne consilium tuum confirmet.

Lætabimur in salutari tuo: et in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas: nunc cognovi, quoniam, salvum fecit Dominus Christum suum.

Exaudiet illum de cœlo sancto suo: in potestatibus salus dexteræ ejus.

Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus.

Ipsi obligati sunt, et ceciderunt: nos autem surreximus, et erecti sumus.

Ps. 19.

May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

May he send thee help from the sanctuary: and defend thee out of Sion.

May he be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat.

May he give thee according to thy own heart; and confirm all thy counsels.

We will rejoice in thy salvation: and in the name of our God we shall be exalted.

The Lord fulfil all thy petitions: now have I known that the Lord hath saved his anointed.

He will hear him from his holy heaven: the salvation of his right hand *is* in powers.

Some *trust* in chariots, and some in horses: but we will call upon the name of the Lord our God.

They are bound, and have fallen: but we are risen, and are set upright.

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Domine, salvum fac regem: et exaudi nos in die, qua invocaverimus te.
Gloria Patri, etc.

Ant. Ego autem in Domino gaudebo, et exultabo in Deo Jesu meo.

O Lord, save the king: and hear us in the day that we shall call upon thee.
Glory be to the Father, etc.

Ant. But I will rejoice in the Lord, and I will exult in Jesus my God.

S.

Ant. Sanctum et terribile.

Ps. 11.

Salvum me fac, Domine, quoniam defecit sanctus: quoniam dimit nutæ sunt veritates a filiis hominum.

Vana locuti sunt unusquisque ad proximum suum: labia dolosa in corde, et corde locuti sunt.

Disperdat Dominus universa labia dolosa: et linguam magniloquam.

Qui dixerunt; linguam nostram magnificabimus, labia nostra a nobis sunt: quis noster Dominus est?

Propter miseriam inopum, et gemitum pauperum, nunc exsurgam, dicit Dominus.

Ant. Holy and terrible.

Ps. 11.

Save me, O Lord, for there is now no saint: truths are decayed from among the children of men.

They have spoken vain things every one to his neighbor: *with* deceitful lips, *and* with a double heart, have they spoken.

May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

Who have said: we will magnify our tongue: our lips are our own; who is Lord over us?

By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.

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Ponam in salutari: fiducialiter agam in eo.

I will set him in safety: I will deal confidently in his regard.

Eloquia Domini eloquia casta, argentum igne examinatum, probatum terræ, purgatum septuplum.

The words of the Lord are pure words: *as* silver tried by the fire, purged from the earth, refined seven times.

Tu, Domine, servabis nos, et custodies nos a generatione hac in æternum.

Thou, O Lord, wilt preserve us and keep us from this generation for ever.

In circuitu impii ambulant: secundum altitudinem tuam multiplicasti filios hominum.

The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

Gloria Patri, etc.

Glory be to the Father, etc.

Ant. Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Ant. Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

U.

Ant. Vocabis nomen ejus Jesum.

Ant. Thou shalt call his name Jesus.

Ps. 12.

Ps. 12.

Usquequo, Domine, oblivisceris me in finem? Usquequo avertis faciem tuam a me?

How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away thy face from me?

Quamdiu ponam consi-

How long shall I take

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lia in anima mea, dolorem in corde meo per diem?

Usquequo exaltabitur inimicus meus super me? Respice, et exaudi me, Domine Deus meus.

Illumina oculos meos, ne unquam obdormiam in morte; ne quando dicat inimicus meus: prevalui abversus eum.

Qui tribulant me, exultabunt, si motus fuero; ego autem in misericordia tua speravi.

Exultabit cor meum in salutari tuo: cantabo Domino, qui bona tribuit mihi, et psallam nomini Domini altissimi.

Gloria Patri, etc.

Ant. Vocabis nomen ejus Jesum: Ipse enim salvum faciet populum suum a peccatis eorum.

counsels in my soul, sorrow in my heart all the day?

How long shall my enemy be exalted over me? Consider, and hear me, O Lord, my God.

Enlighten my eyes, that I never sleep in death: lest at any time my enemy say: I have prevailed against him.

They that trouble me will rejoice when I am moved: but I have trusted in thy mercy.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea, I will sing to the name of the Lord the most high.

Glory be to the Father, etc.

Ant. Thou shalt call his name Jesus: for he shall save his people from their sins.

S

Ant. Sitivit anima mea.

Ps. 128.

Sæpe expugnaverunt me a juventute mea: dicat nunc Israel.

Ant. My soul hath thirsted.

Ps. 128.

Often have they fought against me from my youth: let Israel now say.

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Sæpe expugnaverunt me a juventute mea: etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.

Dominus justus concidit cervices peccatorum: confundantur, et convertantur retrorsum omnes, qui oderunt Sion.

Fiant sicut fœnum tectorum, quod priusquam evellatur, exaruit.

De quo non implevit manum suam, qui metit: et sinum suum, qui manipulos colligit.

Et non dixerunt, qui præteribant: Benedictio Domini super vos: benedximus vobis in nomine Domini.

Gloria Patri, etc.

Ant. Sitivit anima mea ad nomen sanctum tuum, Domine.

Often have they fought against me from my youth: but they could not *prevail* over me.

The wicked have wrought upon my back: they have lengthened their iniquity.

The Lord *who* is just, will cut the necks of sinners: let them all be confounded and turn back who hate Sion.

Let them be as grass upon the tops of houses, which withereth before it be plucked up: wherewith the mower filleth not his hand; nor he that gathereth sheaves, his bosom.

And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Glory be to the Father, etc.

Ant. My soul hath thirsted for thy holy name, O Lord.

HYMN.

Jesu rex admirabilis,

O Jesus! king most wonderful!

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Et triumphator nobilis,	Thou conqueror renowned!
Dulcedo ineffabilis	Thou sweetness most ineffable!
Totus desiderabilis.	In whom all joys are found!
Quando cor nostrum visitas,	When once thou visitest the heart,
Tunc lucet ei veritas;	Then truth begins to shine;
Mundi vilescit vanitas,	Then earthly vanities depart,
Et intus fervet charitas.	Then kindles love divine.
Jesu dulcedo cordium,	O Jesus! light of all below!
Fons vivus, lumen mentium,	Thou fount of life and fire!
Excedens omne gaudium,	Surpassing all the joys we know,
Et omne desiderium.	All that we can desire.
Jesum omnes agnoscite,	May every heart confess thy name,
Amorem ejus poscite;	And ever thee adore;
Jesum ardenter quærite,	And seeking thee, itself inflame
Quærendo inardescite.	To seek thee more and more.
Te nostra, Jesu, vox sonet,	Thee may our tongues forever bless;
Nostrite mores exprimant;	Thee may we love alone;

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Te corda nostra diligant
Et nunc, et in perpetuum.
Amen.

V. Sit nomen Domini benedictum.
R. Ex hoc nunc, et usque in sæculum.

OREMUS.

Deus, qui unigenitum Filium tuum constituisti humani generis salvatorem, et Jesum vocari jussisti: concede propitius; ut cujus sanctum nomen veneramur in terris, ejus quoque aspectu perfruamur in cœlis. Per eumdem Christum Dominum nostrum.
Amen.

And ever in our lives express
The image of thine own.

V. Blessed be the name of the Lord.
R. From henceforth and for evermore.

LET US PRAY,

God, who didst appoint thine only-begotten Son Saviour of mankind, and didst command that he should be called Jesus; mercifully grant that we may enjoy the vision of him in heaven, whose holy name we venerate on earth. Through the same Christ our Lord.
Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, June 13, 1815, granted to all the faithful, every time that they shall recite, with at least contrite heart and devotion, these psalms, hymns, antiphons and prayers:

1. AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

2. A PLENARY INDULGENCE, once a month, to any one who shall recite them every day for a month, on any day, when, after confession and communion, he shall pray for the intention of the Sovereign Pontiff.

3. A PLENARY INDULGENCE, on the feast of the most holy

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name of Jesus (the second Sunday after Epiphany), to all those who, having recited them frequently in the course of the year, being truly penitent, after confession and communion, shall pray for the intention of the Sovereign Pontiff.

The same Pope Pius VII., by another rescript of the same S. Congr, Nov. 13, 1821, added:

A PLENARY INDULGENCE on the feast of the Circumcision of our Lord Jesus Christ, Jan. 1, and on that of Jesus of Nazareth, Oct. 23, for those who, being truly penitent, after confession and communion, shall pray devoutly, for some time, for the intention of his Holiness, provided that they have the pious practice of reciting these psalms, hymns, antiphons and prayers, every day, for a month.

4

EJACULATION.

My Jesus, mercy.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Sept. 24, 1846, granted anew to all the faithful every time that, with at least contrite heart and devotion, they shall say this ejaculation, so much used by S. Leonard of Port Maurice, especially for the benefit of the dying who are not able without difficulty to say longer prayers:

AN INDULGENCE OF ONE HUNDRED DAYS.

5

EJACULATION.

Dulcissime Jesu, non sis mihi judex, sed salvator.	My sweetest Jesus, be not my judge, but my saviour.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 11, 1851, granted to all the faithful, as

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often as, with at least contrite heart and devotion, they shall say this ejaculation:

AN INDULGENCE OF FIFTY DAYS.

The same Sovereign Pontiff, by another decree of the same S. Congr. Nov. 29, 1853, granted to all the faithful who, for a year, shall have said, at least once a day, with contrite heart and devotion, this ejaculation:

A PLENARY INDULGENCE, once a year, on the feast of S. Jerome Emiliani (July 20), beginning from the first vespers, and during the whole octave, on the day when, being truly penitent, after confession and communion, they shall visit any church or public oratory, and pray there, for some time, for the intention of his Holiness.

6

EJACULATION.

Jesu, Deus meus, super omnia amo te.	Jesus, my God, I love thee above all things.

His Holiness, Pope Pius IX., by an autograph rescript, May 7, 1854, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this ejaculation, or induce others to say it:

AN INDULGENCE OF FIFTY DAYS.

7

PRAYER.

Divine Jesu, Fili Dei incarnate, qui pro nostra salute in stabulo nasci, vitam in paupertate, ærumnis et miseria degere, et in crucis dolori-	Divine Jesus, incarnate Son of God, who for our salvation didst vouchsafe to be born in a stable, to pass thy life in poverty, trials and misery, and to

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bus mori dignatus es, divino tuo Patri dic, quæso, in momento mortis meæ: *Pater ignosce ei;* dic matri tuæ dilectæ: *Ecce filius tuus;* dic animæ meæ: *Hodie eris mecum in Paradiso.* Deus meus, Deus meus, ne derelinquas me in illa hora. *Sitio*: utique, Deus meus, anima mea sitit ad te, qui es fons aquarum viventium. Vita mea præterit velut umbra; adhuc modicum et consummata erunt omnia. Quapropter, O Salvator mi adorabilis, ex hoc momento in omnem æternitatem, *in manus tuas commendo spiritum meum.* Domine Jesu, accipe animam meam. Amen.

die amid the sufferings of the cross, I entreat thee, say to thy divine Father at the hour of my death: *Father, forgive him;* say to thy beloved mother: *Behold thy Son*; say to my soul: *This day thou shalt be with me in paradise.* My God, my God, forsake me not in that hour. *I thirst*: yes, my God, my soul thirsts after thee, who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour! from this moment, for all eternity, *into thy hands I commend my spirit.* Lord Jesus, receive my soul. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, June 10, 1856, confirmed

AN INDULGENCE OF THREE HUNDRED DAYS, to be gained by all the faithful every time that they shall say this prayer with at least contrite heart and devotion.

8.

PRAYER.

O Jesu, vivens in Maria, veni et vive in famulis

O Jesus, living in Mary! come and live in thy serv-

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tuis, in spiritu sanctitatis tuæ, in plenitudine virtutis tuæ, in veritate virtutum tuarum, in perfectione viarnm tuarnm, in communione mysteriorum tuorum, dominare omni adversæ potestati, in spiritu tuo ad gloriam Patris. Amen.

ants, in the spirit of thy holiness, in the fulness of thy might, in the truth of thy virtues, in the perfection of thy ways, in the communion of thy mysteries; subdue every hostile power, in thy spirit, for the glory of the Father. Amen.

His Holiness, Pope Pius IX., by an autograph rescript Oct. 14, 1859, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

9.

PRAYER.

Clementissime Jesu, salus, vita, resurrectio nostra tu solus es. Te ergo quæsumus ne derelinquas nos in angustiis et perturbationibus nostris, sed per agoniam cordis tui sanctissimi et per dolores matris tuae immaculatæ tuis famulis subveni, quos pretioso sanguine redemisti.

O most compassionate Jesus! thou alone art our salvation, our life, and our resurrection. We implore thee, therefore, do not forsake us in our needs and afflictions, but, by the agony of thy most sacred heart, and by the sorrows of thy immaculate mother, succor thy servants whom thou hast redeemed by thy most precious blood.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Oct. 6, 1870, granted

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all

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the faithful who, with at least contrite heart and devotion, shall say this prayer:

10.

PRAYER TO THE HOLY NAME OF JESUS.

O bone Jesu: O piissime Jesu: O dulcissime Jesu: O Jesu, Fili Mariæ virginis, plene misericordia et pietate. O dulcis Jesu, secundum magnam misericordiam tuam miserere mei. O clementissime Jesu: te deprecor per illum sanguinem pretiosum, quem pro peccatoribus effundere voluisti, ut abluas omnes iniquitates meas et in me respicias miserum et indignum humiliter veniam petentem, et hoc nomen sanctum Jesu invocantem. O nomen Jesu, nomen dulce: nomen Jesu, nomen delectabile; nomen Jesu, nomen confortans. Quid est enim Jesus nisi salvator? Ergo, Jesu, propter nomen sanctum tuum, esto mihi Jesus et salva me. Ne permittas me damnari, quem tu de nihilo creasti. O bone Jesu, ne perdat me iniquitas mea, quem fecit omni-

O good Jesus! O most sweet Jesus! O Jesus, Son of the virgin Mary, full of mercy and tenderness! O sweet Jesus! according to thy great mercy have mercy on me. O most merciful Jesus! I implore thee by thy precious blood which thou didst deign to shed for sinners, to wash away my iniquities, and look upon me in my misery and unworthiness, humbly begging pardon, and calling upon this holy name, Jesus. O name of Jesus, name of sweetness! Name of Jesus, name of delights. Name of Jesus, name of comfort. For, what is Jesus but Saviour? Therefore, Jesus, on account of thy holy name, be to me a Jesus, and save me. Suffer me not to perish, whom thou hast created out of nothing. O good Jesus! let not my iniquity overwhelm me, whom thy omnipotent

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potens bonitas tua: O dulcis Jesu, recognosce quod tuum est, et absterge quod alienum est. O benignissime Jesu, miserere mei, dum tempus est miserendi, ne damnes me in tempore judicandi. Non mortui laudabunt te Domine Jesu, neque omnes qui descendunt in infernum. O amantissime Jesu: O desideratissime Jesu: O mitissime Jesu: O Jesu, Jesu, Jesu, admitte me intrare in numerum electorum tuorum, O Jesu, salus in te credentium: O Jesu, solatium ad te confugientium; O Jesu, Fili Mariæ virginis, infunde in me gratiam, sapientiam, charitatem, castitatem et humilitatem, ut possim te perfecte diligere, te laudare, te perfrui, tibi servire, et in te gloriari, cum omnibus qui invocant nomen tuum, quod est Jesus. Amen.

bounty hast made. O sweet Jesus! acknowledge what is thine, and efface what is not thine. O most gentle Jesus! have mercy on me, while yet the time for mercy lasts, lest thou condemn me in the day of thy judgment. The dead will not praise thee, Lord Jesus, nor they who descend into hell. O most loving Jesus! O most amiable Jesus! O meekest Jesus! O Jesus, Jesus, Jesus! take me into the number of thy elect. O Jesus, salvation of those who believe in thee! comfort of those who fly to thee! O Jesus, Son of the virgin Mary! infuse into me grace, wisdom, charity, chastity, and humility, that I may love thee perfectly, praise thee, enjoy thee, serve thee and be glorified in thee, with all those who call upon thy name, Jesus. Amen.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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11.

PRAYER WHICH S. THOMAS AQUINAS WAS ACCUSTOMED TO RECITE EVERY DAY BEFORE THE IMAGE OF JESUS CHRIST.

Concede mihi, misericors Deus, quæ tibi placita sunt ardenter concupiscere, prudenter investigare, veraciter agnoscere et perfecte adimplere, ad laudem et gloriam nominis tui. Amen.

Grant me grace, O merciful God, to desire ardently all that is pleasing to thee, to examine it prudently, to acknowledge it truthfully, and to accomplish it perfectly, for the praise and glory of thy name. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, June 21, 1879, granted

AN INDULGENCE OF THREE HUNDRED DAYS to all the faithful who, before studying or reading, shall, with at least contrite heart and devotion, recite this prayer.

12.

PRAYER WHICH S. THOMAS AQUINAS COMPOSED AND FREQENTLY RECITED BEFORE DICTATING, WRITING OR PREACHING.

Creator ineffabilis, qui de thesauris sapientiæ tuæ tres Angelorum hierarchias designasti et eas super cœlum empyreum miro ordine collocasti, atque universi partes elegantissime disposuisti; Tu, inquam, qui verus fons luminis et sapientiæ

O ineffable Creator, who out of the depths of thy wisdom didst appoint three hierarchies of Angels and place them in wonderful harmony above the empyrean heaven, and didst order most perfectly thy whole creation; thou, who art the true fountain

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diceris, ac supereminens principium ;. infundere digneris super intellectus mei tenebras tuæ radium claritatis, duplices, in quibus natus sum, a me removens tenebras, peccatum scilicet et ignorantiam. Tu qui linguas infantium facis disertas, linguam meam erudias, atque in labiis meis gratiam tuæ benedictionis infunde. Da mihi intelligendi acumen, retinendi capacitatem, addiscendi modum et facultatem, interpretandi subtilitatem, loquendi gratiam copiosam ; ingressum instruas, progressum dirigas, egressum compleas. Tu qui es verus Deus et homo. Qui vivis et regnas in sæcula sæculorum. Amen.

and highest source of light and wisdom, deign to shed a ray of thy brightness upon the darkness of my intellect, taking from me that twofold darkness in which I was born, namely, sin and ignorance. O thou! who makest eloquent the tongues of little ones, instruct my tongue, and pour upon my lips the grace of thy blessing. Grant me a keen intellect, a strong memory, method and facility in learning, subtlety in interpreting and elegance of speech ; enlighten the beginning. direct the progress, perfect the issue, thou who art true God and man, who livest and reignest forever. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr of Indulgences, Feb. 21, 1880, granted to all the faithful who, with at least contrite heart and devotion, shall recite this prayer: AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

13.

PETITIONS OF S. AUGUSTINE.

Domine Jesu, noverim me, noverim te,
Nec aliquid cupiam nisi te.

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Oderim me et amem te ;
Omnia agam propter te.
Humiliem me, exaltem te ;
Nihil cogitem nisi te.
Mortificem me et vivam in te :
Quæcumque eveniant accipiam a te.
Persequar me, sequar te,
Semperque optem sequi te.
Fugiam me, confugiam ad te,
Ut merear defendi a te.
Timeam mihi, timeam te,
Et sim inter electos a te.
Diffidam mihi, fidam in te,
Obedire velim propter te.
Ad nihil afficiar nisi ad te,
Et pauper sim propter te.
Aspice me, ut diligam te.
Voca me, ut videam te
Et in æternum fruar te. Amen.

THE SAME IN ENGLISH.

O Lord Jesus, let me know myself, let me know thee
And desire nothing else but only thee.
Let me hate myself and love thee ;
And do all things for the sake of thee.
Let me humble myself, and exalt thee,
And think of nothing but only of thee.
Let me die to myself, and live in thee,
And take whatever happens as coming from thee.
Let me forsake myself and walk after thee ;
And ever desire to follow thee.
Let me flee from myself, and turn to thee ;
That so I may merit to be defended by thee.
Let me fear for myself, let me fear thee ;
And be amongst those who are chosen by thee.

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Let me distrust myself, and trust in thee,
And ever obey for the love of thee.
Let me cleave to nothing but only to thee,
And ever be poor for the sake of thee.
Look upon me, that I may love thee;
Call me, that I may see thee
And forever possess thee. Amen.

His Holiness, Pope Leo XIII., by a brief, Sept. 25, 1883, granted to all the faithful who, with at least contrite heart and devotion, shall recite this petition:

AN INDULGENCE OF FIFTY DAYS, once a day.

14.

PRAYER FOR THE CONVERSION OF SCANDINAVIA.

O good Jesus! prostrate at thy feet, we humbly supplicate thee, by thy most sacred wounds, and by the most precious blood which thou hast shed for the salvation of the whole world, that thou wouldst deign to cast a look of mercy upon the people of Scandinavia. For so many centuries they have been led astray and have been seated in the darkness of error, separated from thy Church, and deprived of the participation of the adorable sacrament of thy body and blood, as well as of the other sacraments instituted by thee for the succor of souls in life and in death. Remember, O Redeemer of the world, that, for these souls also thou didst undergo a most bitter death with the shedding of all thy blood. Bring back, O good Shepherd! these wandering sheep to thy one fold and to the wholesome pastures of thy Church. Let them form with us one flock under thy guidance and that of thy Vicar upon earth, the Sovereign Pontiff, to whom, in the person of the Apostle Peter, thou didst confide the feeding of thy lambs and of thy sheep.

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Hear, O good Jesus! the prayers which we pour forth to thee with the most lively confidence in the charity of thy heart, and to thy most holy name be praise, glory and honor, for ever and ever. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, April 18, 1885, granted to all the faithful who, devoutly and with contrite heart, recite the above prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

15.

THE LITANY OF THE HOLY NAME OF JESUS.

Kyrie eleison.	Lord, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Jesu, audi nos.	Jesus, hear us.
Jesu, exaudi nos.	Jesus, graciously hear us.

Pater de cœlis Deus,	Miserere nobis.	God the Father of heaven,	Have mercy on us.
Fili Redemptor mundi Deus,		God the Son, Redeemer of the world,	
Spiritus Sancte Deus,		God the Holy Ghost,	
Sancta Trinitas, unus Deus,		Holy Trinity, one God,	
Jesu, Fili Dei vivi,		Jesus, Son of the living God,	
Jesu, splendor Patris,		Jesus, splendor of the Father,	
Jesu, candor lucis æternæ,		Jesus, brightness of eternal light,	
Jesu, rex gloriæ,		Jesus, king of glory,	
Jesu, sol justitiæ,		Jesus, the sun of justice,	

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Jesu Fili Mariæ Virginis,	Miserere nobis.	Jesus, Son of the Virgin Mary,	Have mercy on us.
Jesu amabilis,		Jesus amiable,	
Jesu admirabilis,		Jesus admirable,	
Jesu, Deus fortis,		Jesus, the powerful God,	
Jesu, Pater futuri sæculi,		Jesus, Father of the world to come,	
Jesu, magni consilii Angele,		Jesus, Angel of the great council,	
Jesu potentissime,		Jesus most powerful,	
Jesu patientissime,		Jesus most patient,	
Jesu obedientissime,		Jesus most obedient,	
Jesu mitis et humilis corde,		Jesus meek and humble of heart,	
Jesu, amator castitatis,		Jesus, lover of chastity,	
Jesu, amator noster,		Jesus, lover of us,	
Jesu, Deus pacis,		Jesus, God of peace.	
Jesu, auctor vitæ,		Jesus, author of life,	
Jesu, exemplar virtutum,		Jesus, model of all virtues,	
Jesu, zelator animarum,		Jesus, zealous for souls,	
Jesu, Deus noster,		Jesus, our God,	
Jesu, refugium nostrum,		Jesus, our refuge,	
Jesu, Pater pauperum,		Jesus, Father of the poor,	
Jesu, thesaure fidelium,		Jesus, treasure of the faithful,	
Jesu, bone pastor,		Jesus, good shepherd,	
Jesu, lux vera,		Jesus, true light,	

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Jesu, sapientia æterna,	Miserere nobis.	Jesus, eternal wisdom,	Have mercy on us.
Jesu, bonitas infinita,		Jesus, infinite goodness,	
Jesu, via et vita nostra,		Jesus, our way and our life,	
Jesu, gaudium angelorum,		Jesus, joy of angels,	
Jesu, rex patriarcharum,		Jesus, king of the patriarchs,	
Jesu, magister apostolorum,		Jesus, master of the apostles,	
Jesu, doctor evangelistarum,		Jesus, teacher of the Evangelists,	
Jesu, fortitudo martyrum,		Jesus, strength of martyrs,	
Jesu, lumen confessorum,		Jesus, light of confessors,	
Jesu, puritas virginum,		Jesus, purity of virgins,	
Jesu, corona sanctorum omnium,		Jesus, crown of all saints,	

Propitius esto, parce nobis, Jesu. — Be merciful, spare us, O Jesus.

Propitius esto, exaudi nos, Jesu. — Be merciful, graciously hear us, O Jesus.

Ab omni malo,	Libera nos, Jesu,	From all evil,	Deliver us, O Jesus.
Ab omni peccato,		From all sin,	
Ab ira tua,		From thy wrath,	
Ab insidiis diaboli,		From the snares of the devil,	
A spiritu fornicationis,		From the spirit of fornication,	
A morte perpetua,		From eternal death,	

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A neglectu inspirationum tuarum,	Libera nos, Jesu.	From the neglect of thy inspirations	Deliver us, O Jesus.
Per mysterium sanctæ incarnationis tuæ,		By the mystery of thy holy incarnation.	
Per nativitatem tuam,		By thy nativity,	
Per infantiam tuam,		By thy infancy,	
Per divinissimam vitam tuam,		By thy most divine life,	
Per labores tuos,		By thy labors,	
Per agoniam et passionem tuam,		By thy agony and passion,	
Per crucem et derelictionem tuam,		By thy cross and dereliction,	
Per languores tuos,		By thy languors,	
Per mortem et sepulturam tuam,		By thy death and burial,	
Per resurrectionem tuam,		By thy resurrection,	
Per ascensionem tuam,		By thy ascension,	
Per gaudia tua,		By thy joys,	
Per gloriam tuam,		By thy glory,	

Agnus Dei, qui tollis peccata mundi, parce nobis, Jesu.	Lamb of God, who takest away the sins of the world, spare us, O Jesus.
Agnus Dei, etc., exaudi nos, Jesu.	Lamb of God, etc., graciously hear us, O Jesus.
Agnus Dei, etc., miserere nobis, Jesu.	Lamb of God, etc., have mercy on us, O Jesus.
Jesu, audi nos.	Jesus, hear us.
Jesu, exaudi nos.	Jesus, graciously hear us.

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OREMUS.

Domine Jesu Christe, qui dixisti: Petite et accipietis; quærite et invenietis; pulsate et aperietur vobis, quæsumus; da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus et a tua nunquam laude cessemus.

Sancti nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

O Lord Jesus Christ, who hast said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; mercifully attend to our supplications, and grant us the gift of thy divine charity, that we may ever love thee with our whole hearts, and never desist from thy praise.

Give us, O Lord, a perpetual fear and love of thy holy name, for thou never ceasest to direct and govern by thy grace those whom thou instructest in the solidity of thy love; who livest and reignest world without end. Amen.

His Holiness, Pope Leo XIII., by a decree of the S. Congr. of Indulgences, Jan. 16, 1886, extended to all the faithful who, with at least contrite heart and devotion, shall recite this litany and the prayers, the

INDULGENCE OF THREE HUNDRED DAYS, once a day, which the Sovereign Pontiff, Pius IX., June 8, 1862, had granted to the faithful of only those dioceses whose Ordinaries had asked this favor of the S. Congr. of Rites.

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16.

A PRAYER FOR THE FULFILLING OF THE WILL OF GOD.

(*Imitation of Christ*, B. III., C. 15, V. 3.)

Concede mihi, benignissime Jesu, gratiam tuam, ut mecum sit et mecum laboret, mecumque in finem usque perseveret.

Da mihi hoc semper desiderare et velle, quod tibi magis acceptum est et carius placet.

Tua voluntas mea sit, et mea voluntas tuam semper sequatur et optime ei concordet.

Sit mihi unum velle et nolle tecum, nec aliud posse velle aut nolle, nisi quod tu vis et nolis. Amen.

Grant me thy grace, most merciful Jesus, that it may be with me, and labor with me, and continue with me to the end.

Grant me always to desire and will that which is most acceptable to thee and which pleaseth thee best.

Let thy will be mine, and let my will always follow thine, and agree perfectly with it.

Let me always will and not will the same with thee; and let me not be able to will or not will anything except what thou willest or willest not. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Feb. 27, 1886, granted to all the faithful who, with at least contrite heart and devotion, shall recite this prayer:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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17.

EJACULATION.

Jesu fili David, miserere mei. (*Luc.* XVIII. 38.)	Jesus, son of David, have mercy on me. (*S. Luke* XVIII. 38.)

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Feb. 27, 1886, granted to all the faithful who, with at least contrite heart and devotion, shall recite this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

18

PRAYER.

O my Redeemer, can it be that the dreadful hour has come when there are to be left but few Christians animated by the spirit of faith?—that awful hour when thy wrath shall be stirred up to cast us out from thy protection? Have the vices and irregularities of thy children irrevocably constrained thy justice to inflict vengeance? O thou who art the author and finisher of our faith, we entreat thee, in the bitterness of our contrite and humble heart, not to allow the bright light of faith to be extinguished in us. Remember thy mercies of old; cast a look of compassion on the vineyard planted by thy right hand, watered by the sweat of the apostles, fertilized by the precious blood of thousands and thousands of martyrs and by the tears of so many generous penitents, and made fruitful by the prayers of so many confessors and innocent virgins. O divine Mediator, have regard to those zealous souls that are lifting up to thee hands of prayer, entreating thee unceas-

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ingly to preserve that most precious treasure the true faith, withhold, O most just God, the decree of our reprobation, turn away thy eyes from our sins and fix them upon the adorable blood which was shed upon the cross to purchase our salvation, and which daily claims it for us upon our altars. O keep us in the true Catholic and Roman faith. Let us be wasted by disease, harrassed by trials and disappointments, weighed down by misfortunes, but only keep alive in us thy holy faith; for if we are enriched by the possession of this priceless gift, we shall be able to bear every pain, and nothing will be able to mar our happiness; but, on the other hand, without the supreme treasure of faith, our misery would be immense and unspeakable. O good Jesus, author of our faith, preserve it unalloyed in our hearts; keep us strong and unmoved in the bark of Peter, faithful and obedient to his successor and thy vicar here on earth, in order that the unity of thy holy church may be preserved, that holiness may be increased, that the Apostolic See may be protected in its freedom and the universal church may be spread abroad for the good of souls. O Jesus, author of our faith, humble and convert the enemies of thy church, grant to all Christian rulers and to all thy faithful people peace and true union; comfort us and keep us all in thy holy service, that for thee we may live and in thee we may die. Ah! Jesus, author of our faith, grant that for thee I may live and for thee I may die. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, April 11, 1888, granted to the faithful who recite the above prayer

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

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19.

PRAYER.

O my Jesus, thou knowest well that I love thee; but I do not love thee enough; O grant that I may love thee more. O love that burnest ever and never failest, my God, thou who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them into thee. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, February 6, 1893, granted to the faithful who recite the above prayer

AN INDULGENCE OF FIFTY DAYS, twice a day.

20.

PRAYER.

Grant us, Lord Jesus, always to follow the example of thy holy family, that at the hour of our death thy glorious Virgin Mother with blessed Joseph may come to meet us, and so we may deserve to be received by thee into thy everlasting dwelling-place.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, March 25, 1897, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

21.

EJACULATION.

Saviour of the world, have mercy on us.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, February 21, 1891, granted to the faithful who recite the above ejaculation

AN INDULGENCE OF FIFTY DAYS, once a day.

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22.

EJACULATION.

Sweetest Jesus, grant me an increase of faith, hope and charity, a contrite and humble heart.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, September 13, 1893, granted to the faithful who shall recite the above ejaculation

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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THE CHILD JESUS.

I.

CHRISTMAS DAY.

To excite the faithful to a greater devotion for the solemnity of the nativity of our divine Redeemer, Jesus Christ, and in order that they may celebrate it with fruit for their souls, the Sovereign Pontiff, Sixtus V., by the brief, *Ut Fidelium devotio*, Oct. 22, 1586, granted the following indulgences to all those who, being truly penitent, after confession and communion on this day, shall say the divine office, or be present at it in any church:

AN INDULGENCE OF ONE HUNDRED YEARS for Matins and for Lauds.

AN INDULGENCE OF ONE HUNDRED YEARS, as well for the mass, as for the first and for the second vespers.

AN INDULGENCE OF FORTY YEARS for each of the hours of Prime, Tierce, Sext, None, and Compline.

2.

NOVENA PREPARATORY TO CHRISTMAS DAY.

In order to prepare ourselves devoutly for the celebration of the glorious nativity of our most loving Redeemer, Jesus Christ, which holy Church recalls to our memory every year, on the 25th of December, and, at the same time, to render him thanks for this great benefit, the Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, Aug. 12, 1815, granted:

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AN INDULGENCE OF THREE HUNDRED DAYS, every day, to all those who, with at least contrite heart and devotion, shall prepare themselves for this solemnity by a novena, with pious exercises, prayers, acts of virtue, etc.

A PLENARY INDULGENCE on Christmas-day, or on any day in its octave, to those who shall have made this novena, provided that, being truly penitent, after confession and communion, they shall pray devoutly for the welfare of holy Mother Church, and for the intention of his Holiness.

He further granted that these indulgences may be gained once more within the year, by making the novena in honor of the child Jesus, as directed above.

The Sovereign Pontiff, Pius VIII., by a rescript of the S. Congr. of Indulgences, July 9, 1830, granted that this plenary indulgence may be gained on any day of the novena, provided the novena be completed, and the works enjoined above be performed.

3.

MYSTERIES OF THE HOLY CHILDHOOD.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Our Father.

I. Jesus, sweetest child, who, coming down from the bosom of the Father for our salvation, didst not

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disdain the womb of the Virgin, where, conceived by the Holy Ghost, thou, the Word incarnate, didst take upon thee the form of a servant: have mercy on us.

R. Have mercy on us, child Jesus, have mercy on us.

Hail Mary.

II. Jesus, sweetest child, who, in thy virgin mother's womb, didst visit S. Elizabeth, and fill thy Precursor, John the Baptist, with the Holy Ghost, sanctifying him from his mother's womb: have mercy on us.

R. Have mercy, etc.

Hail Mary.

III. Jesus, sweetest child, who, for nine months hidden in thy mother's womb, and awaited with eager expectation by the Virgin Mary and by S. Joseph, wast by them offered to God the Father for the salvation of the world: have mercy on us.

R. Have mercy, etc.

Hail Mary.

IV. Jesus, sweetest child, born in Bethlehem of the Virgin Mary, wrapped in swaddling clothes, laid in the manger, heralded by angels, visited by shepherds: have mercy on us.

R. Have mercy, etc.

Hail Mary.

O Jesus, born of virgin bright,
Infinite glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Christ is at hand.

R. Come, let us adore him.

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Our Father.

V. Jesus, sweetest child, wounded in the circumcision on the eighth day, called by the glorious name of Jesus, and, by thy name and by thy blood, foreshown as the Saviour of the world: have mercy on us.

R. Have mercy, etc.

Hail Mary.

VI. Jesus, sweetest child, made known to the three Magi by a star, adored on Mary's bosom, honored with the mystical gifts of gold, frankincense, and myrrh: have mercy on us.

R. Have mercy, etc.

Hail Mary.

VII. Jesus, sweetest child, presented in the temple by thy virgin mother: Jesus, whom Simeon took into his arms and embraced, and Anna the prophetess made known to Israel: have mercy on us.

R. Have mercy, etc.

Hail Mary.

VIII. Jesus, sweetest child, whom Herod sought to slay, whom S. Joseph carried with Mary into Egypt, who wast saved by flight from a cruel death, and glorified by the praises of the holy Innocents: have mercy on us.

R. Have mercy etc.

Hail Mary.

O Jesus, born, etc.

V. Christ, etc.

R. Come, etc.

Our Father.

IX. Jesus, sweetest child, who, with Mary most

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holy, and the patriarch S. Joseph, didst dwell in Egypt until the death of Herod: have mercy on us.

R. Have mercy, etc.

Hail Mary.

X. Jesus, sweetest child, who didst return with thy parents from Egypt into the land of Israel, who didst suffer many toils by the way, and enter the city of Nazareth: have mercy on us.

R. Have mercy, etc.

Hail Mary.

XI. Jesus, sweetest child, who didst live most holily in the blessed house of Nazareth, subject to thy parents, spending thy life in poverty and toil, and growing in wisdom, in age, and in grace: have mercy on us.

R. Have mercy, etc.

Hail Mary.

XII. Jesus, sweetest child, brought to Jerusalem when twelve years old, sought by thy parents with much sorrow, and, after three days, found, to their great joy, among the doctors: have mercy on us.

R. Have mercy, etc.

Hail Mary.

O Jesus, born, etc.

For the Nativity and its octave.

V. Verbum caro factum est. Alleluia.

R. Et habitavit in nobis. Alleluia.

V. The Word was made flesh. Alleluia.

R. And dwelt amongst us. Alleluia.

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For the Epiphany and its octave.

V. Christus manifestavit se nobis. Alleluia.

R. Venite adoremus. Alleluia.

V. Christ manifested himself to us. Alleluia.

R. Come, let us adore him. Alleluia.

During the year.

V. Verbum caro factum est.

R. Et habitavit in nobis.

OREMUS.

Omnipotens sempiterne Deus, Domine cœli et terræ, qui te revelas parvulis, concede, quæsumus: ut nos sacrosancta Filii tui infantis Jesu mysteria digno honore recolentes, ac digna imitatione sectantes, ad regnum cœlorum promissum parvulis pervenire valeamus. Per eumdem, etc. *R.* Amen.

V. The Word was made flesh.

R. And dwelt amongst us.

LET US PRAY.

Almighty and everlasting God, Lord of heaven and earth, who dost reveal thyself to little ones; grant us, we beseech thee, to honor meetly the holy mysteries of thy Son, the child Jesus, and to follow him humbly in our lives, so that we may come to the eternal kingdom promised by thee to little ones. Through the same Jesus Christ, etc. *R.* Amen.

In order that Christians may meditate frequently on the incarnation, the birth, and all the other mysteries relating to the holy childhood of our divine Redeemer, Jesus Christ, and may render him meet and worthy thanks, and imitate those virtues which he, in his childhood, has taught us by his example, the Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Nov. 23, 1819, granted:

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A PLENARY INDULGENCE to all those who, on the twenty-fifth day of any month, shall be present in any church or public oratory where this pious exercise is performed, and the prayers here prescribed are said; provided that, being truly penitent, after confession and communion, they shall pray, for some time, for the intention of his Holiness.

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to any one who, with contrite heart and devotion, shall perform it on any other day of the year.

4.

NOVENA FOR THE TWENTY-FIFTH DAY OF EVERY MONTH.

I. *Offering.*—Eternal Father, I offer to thy honor and glory, and for my own salvation, and for the salvation of the whole world, the mystery of the birth of our divine Saviour.

Glory be to the Father, etc.

II. *Offering.*—Eternal Father, I offer to thy honor and glory, and for my eternal salvation, the sufferings of the most holy Virgin and of S. Joseph in that long and weary journey from Nazareth to Bethlehem. I offer thee the sorrows of their hearts when they found no place wherein to shelter themselves, when the Saviour of the world was to be born.

Glory be to the Father, etc.

III. *Offering.*—Eternal Father, I offer to thy honor and glory, and for my eternal salvation, the sufferings of Jesus in the stable where he was born, the cold he suffered, the swaddling-clothes which bound him, the tears he shed, and his tender infant cries.

Glory be to the Father, etc.

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IV. *Offering.*—Eternal Father, I offer to thy honor and glory, and for my eternal salvation, the pain which the holy child Jesus felt in his tender body when he submitted to circumcision. I offer thee that precious blood which then, for the first time, he shed for the salvation of the whole human race.

Glory be to the Father, etc.

V. *Offering.*—Eternal Father, I offer to thy honor and glory, and for my eternal salvation, the humility, mortification, patience, charity, all the virtues of the child Jesus; and I thank thee, and I love thee, and I bless thee without end, for the ineffable mystery of the Incarnation of the divine Word.

Glory be to the Father, etc.

V. Verbum caro factum est.

R. Et habitavit in nobis.

OREMUS.

Deus, cujus unigenitus in substantia nostræ carnis apparuit; præsta, quæsumus, ut per eum, quem similem nobis foris agnovimus, intus reformari mereamur. Qui tecum vivit et regnat in sæcula sæculorum. Amen.

V. The Word was made flesh.

R. And dwelt amongst us.

LET US PRAY.

O God, whose only-begotten Son was made manifest to us in the substance of our flesh! grant, we beseech thee, that through him, whom we acknowledge to be like unto ourselves, our souls may be inwardly renewed. Who liveth and reigneth with thee for ever and ever. Amen.

In order to call to mind more frequently the august mystery of the Incarnation and Birth of the divine Word made man,

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his Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Sept. 23, 1846, granted:

AN INDULGENCE OF ONE YEAR to all the faithful who, with at least contrite heart and devotion, in public or in private, on any of the nine days preceding the twenty-fifth day of any month, shall recite these five offerings, with the versicles and prayer.

5.

PRAYER.

I adore thee, Incarnate Word, true Son of God from all eternity, and true son of the Virgin Mary in the fulness of time! Adoring thy divine person, and the humanity which is united to it, I feel moved, moreover, to venerate the poor crib which welcomed thee, an infant, and was truly the first throne of thy love. Would that I could prostrate myself before it with the simplicity of the shepherds, with the faith of Joseph, with the love of Mary! Would that I could bend in adoration of so precious a memorial of our salvation, with the spirit of mortification, of poverty, of humility, with which thou, the Lord of heaven and of earth, didst choose a manger to receive and shelter thy trembling limbs! Do thou, O Lord! who, while yet a babe, didst deign to rest in this crib, vouchsafe also to pour into my heart a little of the joy excited in those who beheld thy lovely childhood, and the wonders which accompanied thy birth; through which I beseech thee to give to the whole world peace and good will, and, in the name of all mankind, to render all thanksgiving and glory to the Father, and to the Holy Ghost, who, with thee, liveth and reigneth, one God, world without end. Amen.

To increase, in the hearts of the faithful, reverence and devo-

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tion for the crib of our Lord Jesus Christ, which is kept with the utmost veneration in the patriarchal basilica of S. Mary Major, his Holiness, Pope Pius IX., by a brief, Oct. 1, 1861, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer in the basilica of S. Mary Major:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

To those who, with at least contrite heart and devotion, shall say it anywhere, he granted, in like manner:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

6.

PRAYER.

O our most lovable Lord Jesus Christ, who, becoming an infant for us, didst vouchsafe to be born in a stable to free us from the darkness of sin, to draw us more closely to thee, and to inflame us with thy holy love, we adore thee as our Creator and Redeemer, we acknowledge and choose thee for our King and Lord, and we offer to thee the tribute of all the affections of our poor heart. Dear Jesus, our Lord and God, deign to accept this offering, and, in order that it may be worthy of thy gracious acceptance, forgive us our sins, enlighten us, inflame us with that holy fire which thou didst come to bring into the world to enkindle in our hearts. May our soul thus become a perpetual sacrifice in thy honor; grant that it may always seek thy greater glory here on earth, in order that it may one day come to enjoy the beauty of thy infinite perfections in heaven. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, January 18, 1894, granted to the faithful who recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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JESUS IN THE BLESSED SACRAMENT.

I.

FEAST AND OCTAVE OF CORPUS CHRISTI.

The Sovereign Pontiff, Urban IV., in his constitution, *Transiturus*, Aug. 11, 1264, established the feast of Corpus Christi, with an octave, to be celebrated throughout the whole Catholic world, in remembrance of the institution of the adorable sacrament of the most holy Eucharist by our blessed Saviour, before his passion. This holy Pontiff, being desirous that all the faithful should give God due thanks for this inestimable benefit, and be excited to meet their Lord's love in this most holy sacrament with grateful hearts, granted, in the said constitution, several indulgences, which were again augmented by Pope Martin V., in the constitution, *Ineffabile*, May 26, 1429, and, afterward, by Pope Eugenius IV., in the constitution, *Excellentissimum*, May 26, 1433. They are as follows:

I. AN INDULGENCE OF TWO HUNDRED DAYS, on the vigil of the feast of Corpus Christi, to those who, being truly contrite, and having confessed their sins, shall fast, or do some other good work enjoined them by their confessor.

II. AN INDULGENCE OF FOUR HUNDRED DAYS, on the feast itself, to those who, being truly contrite, and having confessed their sins, shall be present with devotion at first or second vespers, matins or mass. This indulgence can be gained for each of these offices.

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AN INDULGENCE OF ONE HUNDRED AND SIXTY DAYS for each of the little hours, Prime, Tierce, Sext, None, and Compline.

III. AN INDULGENCE OF TWO HUNDRED DAYS, every day during the octave, for each vespers, matins, and mass.

AN INDULGENCE OF EIGHTY DAYS for each of the Little Hours and for Compline.

IV. AN INDULGENCE OF TWO HUNDRED DAYS to those who shall accompany the procession of the blessed sacrament, which takes place on the feast, or during the octave, and pray for the intention of the Sovereign Pontiff; provided that they, if priests, have said mass, if not priests, have received the holy communion with devotion.

2.

ACT OF HOMAGE TO THE BLESSED SACRAMENT AT THE SIGNAL OF THE ELEVATION.

The Sovereign Pontiff, Gregory XIII., in his constitution, *Ad excitandum*, April 10, 1580, granted, to all the faithful:

AN INDULGENCE OF ONE YEAR, each time that, upon hearing the signal of the elevation given, at the conventual or parochial mass, they should pray upon their knees whether in their homes, or in the streets, or in the country, or in any other place.

AN INDULGENCE OF TWO YEARS, each time that, going to the church for this purpose, there they adore the most holy sacrament in the time stated above.

3.

FREQUENT COMMUNION.

Gregory XIII., in his constitution, *Ad excitandum*, April 10, 1580, granted:

AN INDULGENCE OF FIVE YEARS to the faithful, every time that on feast days they shall, after confession, receive holy communion, and pray for the Sovereign Pontiff. To those who have the pious habit of receiving holy communion, at least once

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a month, and on the feasts of our Lord, of the blessed Virgin, of the holy apostles, and the birthday of S. John the Baptist:

AN INDULGENCE OF TEN YEARS, every time.

A PLENARY INDULGENCE, once a year, on the day when the principal feast of the city or country where they may happen to be is celebrated; provided that, on that day, they shall go to confession, receive holy communion, and pray as directed above.

4.

VISIT TO THE BLESSED SACRAMENT DURING THE FORTY HOURS' PRAYER.

The prayer for forty hours together before the blessed sacrament, in memory of the forty hours during which the sacred body of Jesus was in the sepulchre, began in Milan, about the year 1534. Thence it spread into other cities of Italy, and was introduced into Rome, for the first Sunday in every month, by the Archconfraternity of the Most Holy Trinity of the Pilgrims (founded by S. Philip Neri, in the year 1548), and, for the third Sunday in the month, by the Archconfraternity of Our Lady of Prayer, called *La Morte*, in the year 1551.

This prayer of the Forty Hours was established forever by Pope Clement VIII., for the whole course of the year, in regular continuous succession, from one church to another, commencing on the first Sunday in Advent with the chapel in the apostolical palace, as appears from the constitution, *Graves et diuturnæ*, Nov. 25, 1592. This Pope was moved to establish this devotion by the public troubles of holy Church, in order that, day and night, the faithful might appease their Lord by prayer, before the blessed sacrament in solemn exposition, imploring there his divine mercy. He further granted holy indulgences to those who shall assist at prayer during this solemn exposition. All this was afterward confirmed by Pope Paul V., in the brief, *Cum felicis recordationis*, May 10, 1606. The indulgences are:

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A PLENARY INDULGENCE to all who, after confession and communion, shall devoutly visit the blessed sacrament exposed to public veneration and pray for the intention of the Sovereign Pontiff.

AN INDULGENCE OF TEN YEARS AND AS MANY QUARANTINES, for every visit made with true contrition and a firm purpose of going to confession. This indulgence was confirmed by his Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876. By a rescript, May 10, 1807, Pius VII. declared that henceforth and forever, in the churches where the blessed sacrament is exposed, all the altars are privileged during the time of exposition, and Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 8, 1897, extended the same indulgences to all churches throughout the world where this devotion is practiced as in Rome.

5.

ACCOMPANYING THE SACRED VIATICUM TO THE SICK.

In order to induce the faithful to accompany Jesus in the blessed sacrament, when he is borne as viaticum to the sick, the Sovereign Pontiffs, Paul V., Nov. 5, 1606, and the Venerable Innocent XI., Oct. 1, 1678, granted certain indulgences, which were confirmed and extended by Pope Innocent XII., in the constitution, *Debitum pastoralis officii*, Jan. 5, 1695.

These indulgences are:

1. AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all those who shall, with devotion, accompany the blessed sacrament, with a lighted taper or any other light, when it is borne as viaticum to the sick; and shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

2. AN INDULGENCE OF FIVE YEARS AND FIVE QUARANTINES to those who shall accompany it without a light.

3. AN INDULGENCE OF THREE YEARS AND THREE QUARAN-

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TINES to those who, being unable to go, shall send some one in their stead to carry a light in attendance upon the most blessed sacrament.

4. AN INDULGENCE OF ONE HUNDRED DAYS to those who cannot go themselves with the blessed sacrament, when it is borne to the sick, provided they shall say one *Our Father* and one *Hail Mary* for the intention of the Sovereign Pontiff.

6.

VISIT TO THE BLESSED SACRAMENT WHEN EXPOSED DURING THE WEEKS FOLLOWING SEPTUAGESIMA SUNDAY TO ASH WEDNESDAY.

The devotion has been long introduced, not only in Rome, but also in other places, of exposing the blessed sacrament, as is done during the adoration of the Forty Hours, from the week following Septuagesima Sunday to Ash Wednesday, in order, in some manner, to make reparation, by prayer, for the offences that are committed against the divine majesty during the Carnival, as also to implore the help and mercy of God. To animate the faithful to the practice of this holy exercise, so pleasing to almighty God, the Sovereign Pontiff, Benedict XIV., by a brief, June 14, 1749, granted, for seven years, to all the faithful, who, being truly penitent, after confession and communion, shall visit with devotion, on Quinquagesima Sunday, or on either of the two following days, the blessed sacrament exposed to public adoration on those days, in the church of the Jesuit Fathers, and shall for some time pray there for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church:

A PLENARY INDULGENCE, once during the above-mentioned time.

This indulgence other Sovereign Pontiffs, through the S. Congr. of Indulgences, extended forever to all the churches of

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the Catholic world in which the above-mentioned exposition takes place for three days. This holds good for the weeks following Septuagesima, Sexagesima, or Quinquagesima Sundays, and for each of these three weeks, as well as for the Thursday after Sexagesima Sunday (called, in Italy, *Giovedi Grasso*), on condition of fulfilling the good works mentioned above, as prescribed by Pope Benedict XIV., in a brief, June 14, 1749.

7.

EJACULATION.

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

The Sovereign Pontiff, Pius VI., by a rescript from the Office of the Secretary of Memorials, May 24, 1776, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation in praise of the most blessed sacrament:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

AN INDULGENCE OF ONE HUNDRED DAYS, three times a day, every Thursday in the year, and during the octave of Corpus Christi.

A PLENARY INDULGENCE to those who, having said it every day, for a month, shall, after confession and communion, on any day, pray for holy Church, etc.

These indulgences Pius VII. confirmed, by a decree of the S. Congr. of Indulgences, June 30, 1818, granting, besides:

AN INDULGENCE OF ONE HUNDRED DAYS to all the faithful, every time that, with at least contrite heart and devotion, they shall say this ejaculation at the sound of the bell which indicates that benediction is being given in the church with the most blessed sacrament; or when the sign is given for the hours by the bell of the church, where there is exposition of the most

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blessed sacrament, either when prayers are to be said during the Forty Hours' devotion, or for any other reason.

The same Sovereign Pontiff, by another decree of the said S. Congr., Dec. 7, 1819, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, once during each mass, to all the faithful who, at the elevation of both species, shall say, with at least contrite heart and devotion, the same ejaculation.

8.

PRAYERS TO BE SAID BEFORE THE MOST HOLY SACRAMENT.

V. Adoramus te, Christe, et benedicimus tibi.	*V.* We adore thee, Christ, and we bless thee.
R. Quia per sanctam crucem tuam redemisti mundum.	*R.* Because by thy holy cross thou hast redeemed the world.

I adore thee, eternal Father, and I give thee thanks for the infinite love with which thou didst deign to send thy only-begotten Son to redeem me, and to become the food of my soul. I offer thee all the acts of adoration and thanksgiving that are offered to thee by the angels and saints in heaven, and by the just on earth. I praise, love, and thank thee with all the praise, love, and thanksgiving that are offered to thee by thine own Son in the blessed sacrament; and I beg thee to grant that he may be known, loved, honored, praised and worthily received by all, in this most divine sacrament.

Our Father, Hail Mary, Glory be to the Father.

I adore thee, eternal Son, and I thank thee for the infinite love which caused thee to become man for me, to be born in a stable, to live in poverty, to

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suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank thee, with the Church militant and triumphant, for the infinite love with which thou didst institute the most blessed sacrament to be the food of my soul.

I adore thee in all the consecrated hosts throughout the whole world, and I return thanks for those who know thee not, and who do not thank thee. Would that I were able to give my life to make thee known, loved, and honored by all, in this sacrament of love, and to prevent the irreverences and sacrileges that are committed against thee! I love thee, divine Jesus, and I desire to receive thee with all the purity, love, and affection of thy blessed mother, and with the love and affection of thy own most pure heart. Grant, O most amiable spouse of my soul! in coming to me in this most holy sacrament, that I may receive all the graces and blessings which thou dost come to bestow on us, and let me rather die than receive thee unworthily.

Our Father, Hail Mary, Glory be to the Father.

I adore thee, eternal Holy Ghost, and I give thee thanks for the infinite love with which thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which thou didst form the sacred body of our Lord Jesus Christ out of the most pure blood of the blessed Virgin Mary, become in this sacrament the food of my soul. I beg thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of thy love, and receive worthily this most blessed sacrament.

Our Father, Hail Mary, Glory be to the Father.

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Tantum ergo, *etc.*, *with the V.*, Panem de cœlo, *etc.*, *and the prayer*, Deus qui nobis, *etc.*, *as on pages* 133 *and* 134.

The Sovereign Pontiff, Pius VI., by a rescript from the Office of the Secretary of Memorials, Oct. 17, 1796, granted:

A PLENARY INDULGENCE to all the faithful who, being truly penitent, after confession and communion on the first Thursday of every month, shall visit with devotion the most blessed sacrament, exposed for public adoration or enclosed in the tabernacle, and say there these prayers, praying, moreover, for the welfare of the Catholic Church, for the extirpation of heresy, and for the intention of his Holiness.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on all the other Thursdays of the year, to those who shall say them, in the way and on the conditions just mentioned.

AN INDULGENCE OF ONE HUNDRED DAYS, on any other day of the year, to those who shall say them, with at least contrite heart before the blessed sacrament.

9.

ACTS OF ADORATION AND REPARATION TO JESUS IN THE BLESSED SACRAMENT.

I. Profoundly I adore thee, Jesus, hid beneath the mystic emblems; I acknowledge thee very God and very man. Accept this act of adoration, by which I fain would make thee reparation for the cold hearts of so many of thy people, who pass before thy holy temples, nay, before thy very tabernacle, where, hour after hour, thou dost deign to dwell with loving impatience to give thyself to be thy people's food, who yet do not even bend the knee before thee, their God; but, like the Israelites in the wilderness, seem, by their indifference, to loathe this bread of heaven.

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I offer thee, then, thine own most precious blood, which thou didst shed from the wound in thy left foot, in reparation for this hateful coldness; and entering, in spirit, within this same wound, I cry aloud, in never-ending praise:

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

Our Father, Hail Mary, Glory be to the Father.

II. Profoundly I adore thee, my Jesus; I acknowledge thy presence in this most holy sacrament. By this act of adoration, fain would I make amends for thy people, so many of whom seem as though they knew thee not; but, while they see thee go to the poor sick, to be their strength in their great journey to eternity, leave thee unescorted, and hardly give thee even one outward sign of homage. I offer thee, in reparation for this coldness, thine own most precious blood, which thou didst shed from the wound in thy right foot, and entering therein, in spirit, again I cry ten thousand thousand times:

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

Our Father, Hail Mary, Glory be to the Father.

III. Profoundly I adore thee, my Jesus, true bread of life eternal; and by this act of adoration I fain would make thee compensation for all the wounds with which thy sacred heart doth daily bleed to see the profanation of the churches wherein thou dost vouchsafe to abide beneath the sacramental emblems, to receive the love and adoration of thy people. I offer thee, in reparation for such great irreverence, thine own most precious blood, which thou didst

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shed from the wound in thy left hand, and entering therein, in spirit, I say at every moment:

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

Our Father, Hail Mary, Glory be to the Father.

IV. Profoundly I adore thee, my Jesus, living bread come down from heaven; and by this act of adoration I fain would make amends for all the acts of irreverence which thy people, day by day, commit in assisting at holy mass, wherein thou dost renew, though bloodlessly, that self-same sacrifice which once thou didst consummate on Calvary for our salvation. I offer thee, in reparation for all this ingratitude, thine own most precious blood, which thou didst shed from the wound in thy right hand; and entering therein, in spirit, I uplift my voice, and together with thy holy angels, who stand around thy throne, I say:

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

Our Father, Hail Mary, Glory be to the Father.

V. Profoundly I adore thee, my Jesus, true victim of atonement for our sins; and I offer this act of adoration in compensation for the sacrilegious outrages which thou dost receive from so many of thy ungrateful people, who dare to draw nigh to thee and to receive thee in communion, with mortal sin upon their souls. In reparation for these hateful sacrileges, I offer thee those last drops of thy most precious blood which thou didst shed from the wound in thy most sacred side; and entering therein, in spirit, I adore thee, I bless thee, I love thee, and, with all the holy souls who love thee in the most holy sacrament, I exclaim:

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O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine.

Our Father, Hail Mary, Glory be to the Father.

Tantum ergo, *etc., with the V.*, Panem de cœlo, *etc., and the prayer,* Deus qui nobis, *etc., as on pages* 133 *and* 134.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Rites, Aug. 26, 1814, granted to all the faithful, every time that they shall say with devotion these acts of adoration and reparation:

AN INDULGENCE OF THREE HUNDRED DAYS.

10.

HONORABLE REPARATION AND EJACULATIONS.

Act of reparation.

Jesus, my God, my Saviour, with that lowly homage with which faith inspires me, I worship thee, true God and true man; with my whole heart I love thee, enclosed in the most august sacrament of the altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which, to my shame, I may ever have committed, as well as for all those which have ever been committed, or ever may be committed in ages yet to come.

I adore thee, my God, not indeed as much as thou deservest, or as much as I ought, but according to the little strength I have; and fain would I adore thee with all the perfection of every rational creature. Meantime, I purpose, now and forever, to adore thee, not only for those Catholics who adore thee not and love thee not, but also for the conversion of all heretics, schismatics, Mahometans, Jews, idolaters, and wicked Christians. Ah! my Jesus, may all men ever know, adore, love and praise thee, every moment, in the most holy and most divine sacrament! Amen.

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Ejaculations.

I adore thee at every moment, O living bread of heaven, great sacrament!

Jesus, heart of Mary, I pray you, bless my soul.

Holiest Jesus, my Saviour, I give thee my heart.

The Sovereign Pontiff, Pius VII., by a rescript, Jan. 21, 1815, granted to all the faithful, every time that, with contrite heart and devotion, they shall say this act of reparation and the ejaculatory prayers:

AN INDULGENCE OF TWO HUNDRED DAYS.

II.

DEVOUT EXERCISES FOR HOLY THURSDAY, FOR THE FEAST OF CORPUS CHRISTI, AND FOR ALL THE THURSDAYS OF THE YEAR.

The Sovereign Pontiff, Pius VII., by rescripts from the Office of the Secretary of Memorials, Feb. 14, 1815, and April 6, 1816, granted:

A PLENARY INDULGENCE to all those who shall perform for one hour, in public or in private, on Holy Thursday, any devout exercise in honor of the institution of the blessed sacrament, provided that they be truly penitent, and approach the sacraments of confession and communion on that day, or on any day during the following week.

A PLENARY INDULGENCE, on the same conditions, on the feast of Corpus Christi.

AN INDULGENCE OF THREE HUNDRED DAYS for each of the other Thursdays of the year, on performing the said exercise with at least contrite heart and devotion.

All these indulgences were confirmed by the Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, June 18, 1876.

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12.

VISIT TO JESUS IN THE BLESSED SACRAMENT DURING THE SOLEMN EXPOSITION ON HOLY THURSDAY AND GOOD FRIDAY.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, March 7, 1815, granted to all the faithful who shall visit the blessed sacrament exposed in the so-called *sepulchre*, on Holy Thursday and Good Friday, and remain there for some time praying for the intention of the Sovereign Pontiff, the same indulgences as for visiting the blessed sacrament during the exposition of the Forty Hours, viz.:

A PLENARY INDULGENCE to those who, being truly penitent, and having gone to confession, shall receive holy communion on Holy Thursday or Easter Sunday.

AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES, every time the visit is made, as directed above, with a firm purpose of going to confession.

13.

PRAYER.

See where thy boundless love has reached, my loving Jesus! Thou, of thy flesh and precious blood, hast made ready for me a banquet whereby to give me all thyself. Who drove thee to this excess of love for me? Thy heart, thy loving heart. O adorable heart of Jesus, burning furnace of divine love! within thy sacred wound take thou my soul; in order that, in that school of charity, I may learn to love that God who has given me such wondrous proofs of his great love. Amen.

The Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, Feb. 9, 1818, confirmed forever the

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INDULGENCE OF ONE HUNDRED DAYS, once a day, to all the faithful who, with at least contrite heart and devotion, shall say this prayer.

This indulgence had been granted for seven years by Pope Pius VI.

14.

HYMN.

Pange lingua gloriosi	Sing, my tongue, the Saviour's glory,
Corporis mysterium,	Of his flesh the mystery sing;
Sanguinisque pretiosi,	Of the blood, all price exceeding,
Quem in mundi pretium,	Shed by our immortal king,
Fructus ventris generosi	Destin'd, for the world's redemption,
Rex effudit gentium.	From a noble womb to spring.
Nobis datus, nobis natus	Of a pure and spotless virgin
Ex intacta virgine,	Born for us on earth below,
Et in mundo conversatus	He, as man with man conversing,
Sparso verbi semine,	Stay'd, the seeds of truth to sow;
Sui moras incolatus	Then he clos'd in solemn order
Miro clausit ordine.	Wondrously his life of woe.
In supremæ nocte cœnæ	On the night of that last supper,

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Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Seated with his chosen band,
He, the paschal victim eating,
First fulfils the law's command;
Then as food to all his brethren
Gives himself with his own hand.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum.
Et si sensus deficit:
Ad firmandum cor sincerum
Sola fides sufficit.

Word made flesh, the bread of nature
By his word to flesh he turns;
Wine into his blood he changes:
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Tantum ergo sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Down in adoration falling,
Lo! the sacred host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail:
Faith for all defects supplying,
Where the feeble senses fail.

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Genitori Genitoque
Laus et jubilatio,

Salus, honor, virtus quoque
Sit et benedictio,

Procedenti ab utroque

Compar sit laudatio.
Amen.

V. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.

OREMUS.

Deus, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas, etc.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

V. Thou gavest them bread from heaven.
R. And therein was sweetness of every kind.

LET US PRAY.

God, who, beneath this marvellous sacrament, hast left us a memorial of thy passion: grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption, who livest and reignest, etc.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Aug. 24, 1818, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all the faithful who, with at least contrite heart and devotion, shall say this hymn, with the versicles and prayer.

AN INDULGENCE OF ONE HUNDRED DAYS to those who shall

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say, as directed above, the *Tantum ergo* only, with the versicles and prayer. Besides, he granted to all those who frequently, or at least ten times a month, shall say, as directed above, either the *Pange lingua* or the *Tantum ergo*, with the versicles and prayer:

A PLENARY INDULGENCE, on Holy Thursday, on the Feast of Corpus Christi, or on one day in its octave, and on any one other day of the year, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

15.

INVOCATIONS.

Anima Christi, sanctifica me.	Soul of Christ, sanctify me:
Corpus Christi, salva me.	Body of Christ, save me:
Sanguis Christi, inebria me.	Blood of Christ, inebriate me:
Aqua lateris Christi, lava me.	Water from the side of Christ, wash me.
Passio Christi, conforta me.	Passion of Christ, strengthen me:
O bone Jesu, exaudi me.	O good Jesus, hear me:
Intra tua vulnera absconde me.	Within thy wounds hide me:
Ne permittas me separari a te.	Permit me not to be separated from thee.
Ab hoste maligno defende me.	From the malignant enemy defend me:
In hora mortis meæ voca me,	In the hour of my death call me,
Et jube me venire ad te,	And bid me come to thee,
Ut cum sanctis tuis laudem te	That, with thy saints, I may praise thee

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In sæcula sæculorum. Amen. | For ever and ever. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Jan. 9, 1854, revoking all other grants of indulgences which may have been made for saying this invocation, granted to all the faithful:

AN INDULGENCE OF THREE HUNDRED DAYS every time that, with at least contrite heart and devotion, they shall say it.

AN INDULGENCE OF SEVEN YEARS, once a day, to priests who shall say it after saying mass, and to the faithful, after receiving holy communion.

A PLENARY INDULGENCE, once a month, to all the faithful who have the pious custom of saying it, as above directed, at least once a day, for a month, on any day when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

16.

PRAYER OF S. ALPHONSUS M. DE' LIGUORI FOR THE VISIT TO THE BLESSED SACRAMENT.

Lord Jesus Christ, who, through the love which thou bearest to men, dost remain with them, day and night, in this sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit thee; I believe that thou art present in the sacrament of the altar. From the abyss of my nothingness I adore thee, and I thank thee for all the favors which thou hast bestowed upon me, particularly for having given me thyself in this sacrament, for having given me for my advocate thy most holy mother, Mary, and for having called me to visit thee in this church.

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I, this day, salute thy most loving heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries thou hast received from thy enemies, in this sacrament; thirdly, I wish, by this visit, to adore thee in all places in which thou art least honored and most abandoned in the holy sacrament. My Jesus, I love thee with my whole heart. I am sorry for having hitherto offended thy infinite goodness. I purpose, with the assistance of thy grace, never more to offend thee; and, at this moment, miserable as I am, I consecrate my whole being to thee. I give thee my entire will, all my affections and desires, and all that I have. From this day forward, do what thou wilt with me, and with whatever belongs to me. I ask and desire only thy holy love, the gift of final perseverance, and the perfect accomplishment of thy will. I recommend to thee the souls in purgatory, particularly those who were most devoted to the blessed sacrament and to most holy Mary; and I also recommend to thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of thy most loving heart; and, thus united, I offer them to thy eternal Father, and I entreat him, in thy name, and for thy sake, to accept them.

His Holiness, Pius IX., by an autograph rescript, Sept. 7, 1854, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer before the most blessed sacrament:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who, every day, for a month, shall say this prayer, on any day on which, being truly penitent, after confession and communion, they shall pray for the needs of holy Church and for the intention of the Sovereign Pontiff.

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17.

PRAYER.

Dear Jesus, in the sacrament of the altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech thee, through the infinite merits of thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless thee in my greatest afflictions, to glorify thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

His Holiness, Pope Pius IX., by an autograph rescript, Jan. 1, 1866, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all the faithful who, with at least contrite heart and devotion, shall say this prayer.

18.

VISIT TO THE BLESSED SACRAMENT.

His Holiness, Pope Pius IX., by a brief, Sept. 15, 1876, granted to all the faithful who, with at least contrite heart and devotion, shall visit the most blessed sacrament, and say before it the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, and another *Our Father*, *Hail Mary*, and *Glory be to the Father*, for peace and union among Christian princes, for the extirpation of heresy, for the conversion of sinners, and for the triumph of holy Mother Church:

AN INDULGENCE OF THREE HUNDRED DAYS, every time.

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19.

PRAYER TO BE SAID ON VISITING THE BLESSED SACRAMENT.

Respice Domine, sancte Pater, de sanctuario tuo, et de excelso cœlorum habitaculo, et vide hanc sacrosanctam hostiam, quam tibi offert magnus Pontifex noster, sanctus puer tuus, Dominus Jesus, pro peccatis fratrum suorum; et esto placabilis super multitudinem malitiæ nostræ. Ecce vox sanguinis fratris nostri Jesu clamat ad te de cruce. Exaudi, Domine; placare, Domine; attende, et fac ne moreris propter temetipsum, Deus meus, quia nomen tuum invocatum est super civitatem istam, et super populum tuum; et fac nobiscum secundum misericordiam tuam. Amen.

V. Ut civitatem istam defendere, pacificare, custodire, conservare et benedicere digneris.

R. Te rogamus, audi nos.

Look down, O Lord, from thy sanctuary, and from heaven, thy dwelling-place, and behold this holy Victim which our great high-priest, thy holy child, the Lord Jesus, offers up to thee for the sins of his brethren; and let not thy wrath be kindled because of the multitude of our transgressions. Behold the voice of the blood of Jesus, our brother, calls to thee from the cross. Give ear, O Lord! be appeased, O Lord! hearken, and tarry not, for thine own sake, O my God! because thy name is called upon in behalf of this city and of thy people; but deal with us according to thy great mercy. Amen.

V. That thou vouchsafe to defend, pacify, keep, preserve, and bless this city.

R. We beseech thee to hear us.

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His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Feb. 6, 1877, granted, for the recital of this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

20.

ACCOMPANYING THE BLESSED SACRAMENT.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, July 18, 1877, approved

THE INDULGENCE OF TWO HUNDRED DAYS granted by the Sovereign Pontiffs, Martin V., in the constitution *Ineffabile*, May 26, 1429, and Eugene IV., in the constitution *Excellentissimum*, May 26, 1433, to all the faithful, each time that, preceding or following with lighted candles, they adore the blessed sacrament as it is carried to the sick for their communion. This indulgence may be gained by those who shall devoutly accompany the blessed sacrament when it is carried in solemn procession to the sick.

Also, the same Sovereign Pontiff, Pius IX., by the above-named rescript, approved that

THE INDULGENCE OF ONE HUNDRED DAYS, granted by the Sovereign Pontiffs already mentioned, in the constitutions above-quoted, to those who devoutly accompany the blessed sacrament when carried to the sick, may be gained every time that any one shall devoutly accompany the blessed sacrament.

21.

PRAYER AT THE ELEVATION DURING MASS.

Salve, salutaris Victima, pro me et omni humano genere in patibulo Crucis oblata.

Salve, pretiose Sanguis, de vulneribus Crucifixi

Hail, saving Victim, offered on the gibbet of the Cross for me and for the whole human race. Hail, precious blood, flowing from the wounds of our

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Domini nostri Jesu Christi profluens, et peccata totius mundi abluens.

Recordare, Domine, creaturae tuae, quam tuo pretioso Sanguine redemisti.

crucified Lord Jesus Christ and washing away the sins of the whole world.

Remember, O Lord, thy creature that thou hast redeemed by thy precious blood.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 30, 1893, granted to the faithful who shall recite the above prayer at the elevation during Holy Mass

AN INDULGENCE OF SIXTY DAYS, once a day.

22.

AN ACT FOR SPIRITUAL COMMUNIÓN, COMPOSED BY ST. ALPHONSUS M. DE LIGUORI.

My Jesus, I believe that thou art in the Most Holy Sacrament. I love thee above all things, and in my soul I desire thee. Since I cannot receive thee now sacramentally, come at least spiritually to my heart. I embrace thee as already there and unite myself wholly to thee; do not permit that I may ever be separated from thee.

Jesus, all my good and all my love,
Wound, inflame this heart of mine
That it may all and always burn for thee.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 30, 1893, granted to the faithful who shall make the above pious act

AN INDULGENCE OF SIXTY DAYS, once a day.

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23.

AN ACT OF HOMAGE TO JESUS CHRIST OUR GOD AND OUR KING.

Our Saviour and Redeemer, Jesus Christ, worthy of all love, who, in the impenetrable designs of thy infinite wisdom, hast borne with the boldness of the impious and the invasion of iniquity, reserving to thyself the sovereign right to judge the impious and his perverse works, mercifully turn thy looks toward thy children who in the blindness of their heart have rebelled against thee. With the eye of a Father and with the power of Supreme King of the universe, stretch forth thy beneficent and regenerating hand towards modern society, which rebelliously turns its back upon thee, King of kings, Lord of lords. Stir up thy pity in favor of thy people which thou hast ransomed with thy blood, regenerated by thy grace, exalted through thy love. Thou didst bestow upon it true liberty, thou hast called it to the heritage of thy Father and to brotherhood with thyself; but in the madness of its rebellion it has preferred the bondage of Satan, and now lives in abject slavery, unhappy in its hopelessness.

Jesus Christ, our Lord, King of eternal glory, restorer of all things in heaven and on earth, almighty ruler, who with infinite wisdom hast brought together at thy feet what was scattered abroad, enlighten the kings of the earth, the rulers of the nations, cause thy spirit to permeate all civil institutions, all governments of every kind, the laws, the armies; grant that all authorities on earth may acknowledge in thee the majesty of the enternal God, the principle from which all authority is derived; enlighten all peoples in order that they may know that thou art

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the source of all right and all duty, that by thee the kings of earth command and to thee kings and peoples owe obedience.

O most lovable Jesus, who didst vouchsafe to come down into this vale of tears and to dwell with us, to suffer and to die to save us sinners, and who through an excess of charity hast fixed thy dwelling-place among men, hidden under the sacramental species, and with the fulness of the godhead bodily present in our tabernacles, makest thyself the food and life of our souls, O deign to accept the humble but sincere and deep homage of our hearts as an atonement for the disloyalty of the rebellious. We believe thee firmly, as thou hast been revealed to us through the faith which the Holy Ghost has infused into our hearts, we acknowledge thee as the beginning and the end of all things that exist, we adore thee as the true and only God, we have no will to live but for thee and to serve thee only. But do thou, O Lord, save our brethren, bring together again the scattered members of human society which in these latter days have gone astray, so that we all, as brothers, may be one with thee, as thou art one with thy Father who is in heaven. May thy will be done by all and in all things, may thy majesty shine forth in splendor on the throne on which thou reignest over human society, and may the world acknowledge thee to be the true Son of God, by whom all things were created.

O Jesus, God of love, break the fetters that bind thy vicar, the successor of Peter, restore him to the possession of that liberty which thou thyself didst give to him together with the keys of supreme jurisdiction, in order that he may carry on efficaciously thy work of regenerating human society, and that the

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coming of that day may be hastened, the day we long to behold, when thou shalt be glorified by the return of human society to its Father's house; do thou, King of all peoples, gather together the sheep and the lambs under the care of the one Shepherd. Forsake us not, O Lord; we are thy children, we love thee; acknowledge us still as thy children, unworthy indeed, but yet always thy children; save us, and along with us save all kings, governments and nations. Amen.

Our Holy Father, Leo XIII., by a rescript of the S. Congr. of Indulgences, Feb. 15, 1895, granted to the faithful who shall recite the above act of homage together with the priest before the Blessed Sacrament exposed

A PLENARY INDULGENCE on the feast of Corpus Christi, or on any one day within the octave of the feast, or at any one time during the exposition of the Forty Hours, and on any two Thursdays during the year, to be designated by the Ordinary on the usual conditions: Confession, Communion and praying for the intention of the Pope,

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on all the other Thursdays of the year.

He also granted AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to those who recite the said act of homage privately before the Blessed Sacrament.

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to any one who recites it privately anywhere else than before the Blessed Sacrament.

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24.

RHYTHM OF ST. THOMAS AQUINAS.

Adoro Te devote, latens Deitas,
Quae sub his figuris vere latitas;
Tibi se cor meum totum subjicit,
Quia Te contemplans, totum deficit.
Visus, tactus, gustus in Te fallitur
Sed auditu solo tuto creditur;
Credo quidquid dixit Dei Filius,
Nil hoc verbo veritatis verius.
In Cruce latebat sola Deitas,
At hic latet simul et humanitas:
Ambo tamen credens, atque confitens,
Peto quod petivit latro poenitens.
Plagas, sicut Thomas, non intueor,
Deum tamen meum Te confiteor:
Fac me tibi semper magis credere,
In Te spem habere, Te diligere.
O memoriale mortis Domini,
Panis vivus vitam praestans homini:
Praesta meae menti de Te vivere,
Et Te illi semper dulce sapere.
Pie pelicane Jesu Domine,
Me immundum munda tuo Sanguine:
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.
Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio,
Ut Te revelata cernens facie,
Visu sim beatus tuæ gloriæ. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 15, 1895, granted to all the faithful who shall recite the above hymn after Holy Communion

AN INDULGENCE OF ONE HUNDRED DAYS.

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25.

A PRAYER TO BE SAID AFTER COMMUNION.

How delicious is the sweetness of your heavenly Bread! How admirable the peace and perfect the tranquillity of a soul that receives you, after having deplored and sincerely confessed her offenses! Be blessed a thousand times, O my Jesus! When I was a sinner I was miserable; but now not only do I feel the quietude of my soul, but it seems to me that I experience a foretaste of the peace of Paradise! It is, indeed, most certain that our heart has been made for you, my beloved Lord, and finds no joy but when it reposes in you. I therefore give you thanks; I firmly resolve to avoid sin and the occasions of sin, and will dwell permanently in your Divine Heart, whence I expect the grace of loving you unto death. Amen.

His Holiness, Leo XIII., in a rescript of the S. Congr. of Indulgences, June 3, 1896, has granted to the faithful who shall say the above prayer after Holy Communion

AN INDULGENCE OF THREE HUNDRED DAYS.

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JESUS CRUCIFIED.

I.

VISIT TO THE "VIA CRUCIS," OR WAY OF THE CROSS.

Among the devotional exercises which have for their object meditation on the passion, cross, and death of our Lord and Saviour Jesus Christ, one of the chief has ever been the exercise of the Way of Calvary, commonly called the Way of the Cross. This devotion, continued in an unbroken tradition from the time Jesus Christ ascended into heaven, arose, first in Jerusalem, amongst the Christians who dwelt there, out of veneration for those sacred spots which were sanctified by the sufferings of our divine Redeemer. From that time, as we learn from S. Jerome, Christians were wont to visit the holy places in crowds; and the gathering of the faithful, he says, even from the farthest corners of the earth, to visit the holy places, continued to his own times.

From Jerusalem this devout exercise began to be introduced into Europe by various pious and holy persons, who had travelled to the Holy Land to satisfy their devotion. Amongst others, we read of the Blessed Alvarez, of the Order of Friars Preachers, who, after he returned to his own convent of S. Dominic, in Cordova, built several little chapels, in which he represented, station by station, the principal events which took place on our Lord's *way to Mount Calvary*. Afterward, more

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formally, the Fathers Minorite Observants of the Order of S. Francis, as soon as ever, on the foundation of their order, they were introduced into the Holy Land, and more especially from the time when, in the year 1342, they had their house in Jerusalem, and the custody of the sacred places, began, both in Italy and elsewhere, in short throughout the whole Catholic world, to spread the devotion of the *Way of the Cross.* This they effected by erecting, in all their own churches, fourteen separate stations, in visiting which the faithful, like the devout pilgrims who go in person to visit the holy places in Jerusalem, do themselves also make this journey in spirit, whilst they meditate on all that our Lord Jesus Christ vouchsafed to suffer, for our eternal salvation, at those holy places, in the last hours of his life.

This excellent devotion has met with the repeated approvals of holy Church: in the constitutions, for instance, of the venerable Pontiff, Innocent XI.; of Innocent XII.; of the two Benedicts, XIII. and XIV.; and of Clement XII. By this last Pope it was extended to the whole Catholic world; and it is now in constant use with persons of every condition, being, moreover, enriched with numerous indulgences. For instance, those who perform devoutly the Way of the Cross, may gain all the indulgences which have been granted by the Popes to the faithful who visit in person the sacred places in Jerusalem. All, however, who wish to gain these indulgences by means of this devotion, must bear in mind that the stations must be erected by those that have the faculty to do so; that it is indispensably required of them to meditate, according to their ability, on the passion of our Lord and Saviour Jesus Christ, and to go from one station to the other, so far as the number of persons engaged in the devotion, and the confined space where the fourteen stations are erected, will admit. This is evident from the Apostolical Constitutions above-named. And from this it follows that the recitation at each of the stations of the words:

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"We adore thee, Christ," etc., the *Our Father*, the *Hail Mary*, and "Have mercy on us, O Lord," is nothing more than a pious and praiseworthy custom, introduced by devout persons into the devotion of the Way of the Cross. This the S. Congr. of Indulgences declared, in the instructions for performing the exercise of the Way of the Cross, published by the order of Clement XII., April 3, 1731, and Benedict XIV., May 10, 1742.

These instructions further prohibit all catechists, preachers, and others, from specifying the indulgences which may be gained by the devotion of the Way of the Cross, and bid them conform themselves in this respect to whatever the above-named Sovereign Pontiffs have declared and confirmed on this subject.

All, however, who are sick, all who are in prison, or at sea, or *in partibus infidelium*, or are prevented in any other way from visiting the stations of the Way of the Cross where they are erected, may gain these indulgences by saying, with at least contrite heart and devotion, the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each fourteen times, the number of the stations, and, at the end of these, the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, in honor of the five Wounds of our Lord, and, again, one *Our Father*, one *Hail Mary*, and one *Glory be to the Father*, for the Sovereign Pontiff, holding in their hands the while a crucifix of brass, or of any other solid substance, which has been blessed by the Father-General of the Order of the Friars Minor Observants, or else by a Father-Provincial, or by any Father-Guardian, President, or Vicar, subject to the same Father-General, or by any priest, Minorite or not, to whom the faculty has been given by the General. If the twenty *Our Fathers*, *Hail Marys* and *Glory*, *etc.*, be said by several together, though but one hold the crucifix, and the others, not engaged in any other work, recollect themselves for the prayers, all gain the indulgences of the Way of the Cross. This favor was granted or confirmed by Pope Clement XIV., Jan. 26, 1773, at the prayer of the Reformed Minorites of the

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Retreat of S. Bonaventure in Rome; by Pius IX., with a brief, August 11, 1863, and by Leo XIII., by rescripts of the S. Congr. of Indulgences, Jan. 19 and March 15, 1884.

It is also to be observed that these crucifixes, thus indulgenced, after they have been blessed, cannot be sold, or given away, or lent to any one for the purpose of enabling them to gain the indulgences of the Way of the Cross, as appears from the decrees to this effect of the S. Congr. of Indulgences.

DEVOTIONS WHICH MAY BE USED FOR THE WAY OF THE CROSS.

[*N. B.—The pious reader may use any other method according to his devotion.*]

Begin with an act of contrition.

STATION I.

Jesus is condemned to death.

V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore thee, Christ, and bless thee.
R. Because by thy holy cross thou hast redeemed the world.

My Jesus, often have I signed thy death-warrant by my sins: save me by thy death from that eternal death which I have so often deserved.

Our Father, Hail Mary.

V. Miserere nostri, Domine.
R. Miserere nostri.

V. Have mercy on us, O Lord.
R. Have mercy on us.

Passing on from one station to another, say:

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

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STATION II.

Jesus bears his cross.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, who by thine own will didst take on thee the most heavy cross I made for thee by my sins, oh, make me feel their heavy weight, and weep for them ever while I live.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION III.

Jesus falls the first time beneath the cross.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, the heavy burden of my sins is on thee, and bears thee down beneath the cross. I loathe them, I detest them, I call on thee to pardon them: may thy grace aid me never more to commit them.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION IV.

Jesus meets his mother.

V. Adoramus, etc. | *V.* We adore thee, etc.

Jesus most suffering! Mary, mother most sorrowful! if, for the past, by my sins I have caused you pain and anguish, yet, by God's assisting grace, it shall be so no more: rather be ye my love henceforth till death.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

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STATION V.

Simon of Cyrene helps Jesus to carry the cross.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, blest, thrice blest was he who aided thee to bear the cross. Blest shall I be, if I, too, aid thee to bear the cross, by patiently bowing my neck to the crosses thou shalt send me during life. My Jesus, give me grace to do so.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION VI.

Jesus and Veronica.

V. Adoramus, etc. | *V.* We adore thee, etc.

My tender Jesus, who didst deign to print thy sacred face upon the cloth with which Veronica dried the sweat from off thy brows! print in my soul deep, I pray thee, the lasting memory of thy bitter pains.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION VII.

Jesus falls again.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, often have I sinned, and often by sin beat thee to the ground beneath the cross. Help me to use the efficacious means of grace, that I may never fall again.

Our Father,

V. Miserere, etc. | *V.* Have mercy, etc.

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STATION VIII.

Jesus comforts the women of Jerusalem.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, who didst comfort the pious women of Jerusalem, who wept to see thee bruised and torn, comfort my soul with thy tender pity, for in thy pity lies my trust. May my heart ever answer thine.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION IX.

Again a third time Jesus falls.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, by all the bitter woes thou didst endure, when for the third time the heavy cross bowed thee to the earth, oh! never, I beseech thee, let me fall again into sin. Ah! my Jesus, rather let me die than ever sin again.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION X.

Jesus is stripped of his garments, and is given gall to drink.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, stripped of thy garments and drenched with gall, strip me of love for things of earth, and make me loathe all that savors of the world and sin.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

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✠

STATION XI.

Jesus nailed to the cross.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, by thine agony when the cruel nails pierced thy tender hands and feet, and fixed them to the cross, oh! make me crucify my flesh with Christian penance.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION XII.

Jesus dies.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, three hours didst thou hang in agony, and then die for me: then let me die before I sin, and, if I live, live for thy love and faithful service.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

✠

STATION XIII.

Jesus is taken from the cross and laid in Mary's bosom.

V. Adoramus, etc. | *V.* We adore thee, etc.

Mary, mother most sorrowful, the sword of grief went through thy soul when thou didst see Jesus lying lifeless in thy bosom: ask for me hatred of sin, because sin slew thy Son, and wounded thine own heart, and then grace to live a Christian life, and save my soul.

Our Father, etc.

V. Miserere, etc. | *V.* Have mercy, etc.

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STATION XIV.

Jesus is laid in the tomb.

V. Adoramus, etc. | *V.* We adore thee, etc.

My Jesus, beside thy body in the tomb I, too, would lie dead; and, if I live, live but for thee, so as one day to enjoy with thee in heaven the fruit of thy passion and thy bitter death. Amen.

Our Father, etc.

V. Miserere, etc.

OREMUS.

Deus, qui unigeniti Filii tui pretioso sanguine vivificæ crucis vexillum sanctificare voluisti: concede, quæsumus, eos, qui ejusdem sanctæ crucis gaudent honore, tua quoque ubique protectione gaudere. Per eumdem Christum Dominum nostrum. Amen.

V. Have mercy, etc.

LET US PRAY.

God, who by the precious blood of thy only-begotten Son, didst sanctify the standard of the cross! grant, we beseech thee, that we who rejoice in the glory of the same holy cross, may feel everywhere the gladness of thy sovereign protection. Through the same Christ our Lord. Amen.

At the end, the Our Father, *the* Hail Mary, *and the* Glory be to the Father, *may be said for the intention of the Sovereign Pontiff.*

2.

VISIT TO THE "SCALA SANTA" (THE SACRED STAIRS).

The *Scala Santa* is one of the most sacred memorials of the passion of our Lord Jesus Christ. It is well worthy of our

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reverence and devotion; for, more than once upon its steps our blessed Saviour trod, and consecrated it by his precious blood, in the last hours of his life on earth.

This hallowed relic was brought from Jerusalem to Rome by the empress S. Helena, about the year 326, and deposited near the patriarchal basilica of S. John Lateran; and Sixtus V., afterward, in the year 1589, set it up with great magnificence in front of the famous chapel called the *Sancta Sanctorum.* It has always been, and still is, a devout practice of the faithful, of every rank and condition, to mount it devoutly on their knees. In order to give greater impulse to this devout and useful spiritual exercise, the Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Sept. 2, 1817, *Quatenus opus sit*, confirming the concessions already made by Popes Leo IV. and Pascal II., granted forever to all those who, with at least contrite heart, shall ascend the *Scala Santa*, on their knees, praying meanwhile and meditating on the passion of our Lord:

AN INDULGENCE OF NINE YEARS for each step.

His Holiness, Pope Pius IX., by a brief, Dec. 19, 1856, granted to all the faithful, every time that, being truly penitent, after confession and communion, they shall, any time between the feast of All-Saints and the octave of All-Souls, and from the feast of the Nativity of our Lord to the octave of the Epiphany, and during Lent, ascend on their knees the steps placed, on either side, near the *Scala Santa*, praying meanwhile and meditating on the passion of our Lord, each and all the indulgences that could be gained by ascending the *Scala Santa.*

3.

DEVOUT EXERCISE FOR FRIDAY.

This appropriate and pious devotion, in memory of the day and hour on which our divine Lord suffered for us, having already been introduced into some places, Benedict XIV. was desirous of extending the usage uniformly and forever to the

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whole Catholic world. Accordingly, on Dec. 13, 1740, in the brief, *Ad Passionis*, he commanded all superiors of churches, in virtue of holy obedience, to have the bells of their churches rung every Friday at three o'clock in the afternoon, and he granted to all the faithful who should then kneel down and say devoutly the *Our Father* and the *Hail Mary*, each five times, and pray for peace and union among Christian princes, for the extirpation of heresy, for the triumph of the Church, and for the conversion of sinners:

AN INDULGENCE OF ONE HUNDRED DAYS.

There having afterwards grown up in Rome the custom of ringing for the agony of the divine Redeemer on Fridays, at the Italian hour of 21, or three hours before sunset, the question arose whether it was necessary to adhere to the prescription of Benedict XIV., or whether this custom might be followed. The S. Congr. of Indulgences, Sept. 24, 1838, decreed that the Roman custom should be followed.

Notwithstanding this decree, however, his Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, May 15, 1886, declared that in those places where in *good faith* the custom prevails of ringing bells on Friday, in commemoration of the agony of our Lord Jesus Christ at another hour, the above indulgences may still be gained by the faithful who at that signal recite five *Our Fathers* and five *Hail Marys*, provided they fulfil the other conditions imposed.

4.

PIOUS EXERCISE IN HONOR OF THE FIVE WOUNDS.

Begin by an act of contrition.

Whilst I lie prostrate before thee crucified, most loving Saviour of my soul, my conscience tells me it was I that nailed thee to the cross with these hands of mine, as often as I fell into mortal sin, wearying

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thee with my monstrous ingratitude. My God, my chief and perfect good, worthy of all my love, because thou hast ever loaded me with blessings: my wretched deeds I cannot now undo, as fain I would; but I loathe and hate them, grieving from the bottom of my heart that I have offended thee, goodness infinite! Now, kneeling at thy feet, I try at least to compassionate thee, to give thee thanks, to ask thee for pardon and for the grace of repentance: wherefore, with heart and lips, I say:

TO THE WOUND IN THE LEFT FOOT.

Holy wound in the left foot of my Jesus! I adore thee. I compassionate thee, my Jesus, for the bitter pain that thou didst suffer. I thank thee for the love with which thou didst labor to overtake me on the way to ruin; for me thou didst bleed, in seeking me amid the thorns and brambles of my sins: I offer to the eternal Father the pain and love of thy most holy humanity, in atonement for my sins, all of which, with deep and bitter sorrow, I detest.

Our Father, Hail Mary, Glory be to the Father.

Holy mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

TO THE WOUND IN THE RIGHT FOOT.

Holy wound in the right foot of my Jesus! I adore thee. My Jesus, I compassionate thee for the bitter pain which thou didst endure. I thank thee for the love which pierced thee with such cruel anguish, which made thee shed thy blood in punishment for my wanderings, and for the guilty pleasure I have granted to my unbridled passions. I offer to the eternal Father all the pain and love of thy most

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holy humanity, and I pray thee, give me grace to weep over my wanderings with hot tears, and to abide in the good I have begun, never more swerving from my obedience to the divine commands.

Our Father, Hail Mary, Glory be to the Father.

Holy mother, etc.

TO THE WOUND IN THE LEFT HAND.

Holy wound in the left hand of my Jesus! I adore thee. My Jesus, I compassionate thee for the bitter pain thou didst endure. I thank thee for having spared me the uplifted rod and the eternal damnation which for my sins I merited. I offer to the eternal Father all the pain and love of thy most holy humanity, and, I pray thee, teach me to profit by my little span of life, and bring forth in it fruits of penance, and so disarm thy divine and just anger.

Our Father, Hail Mary, Glory be to the Father.

Holy mother, etc.

TO THE WOUND IN THE RIGHT HAND.

Holy wound in the right hand of my Jesus! I adore thee. My Jesus, I compassionate thee for the bitter pains thou didst endure. I thank thee for thy graces lavished on me with such love, in spite of my wretched waywardness. I offer to the eternal Father all the pain and love of thy most holy humanity, and, I pray thee, change my heart and its affections, and make me do all my works in accordance with thy divine good pleasure.

Our Father, Hail Mary, Glory be to the Father.

Holy mother, etc.

TO THE WOUND IN THE SACRED SIDE.

Holy wound in the side of my Jesus! I adore

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thee. My Jesus, I compassionate thee in the cruel insults which thou didst suffer. I thank thee for the love whereby thou didst let them cleave thy breast and heart, that so the last drops of blood and water might issue forth, and my redemption overflow. I offer to the eternal Father this outrage, and the love of thy most holy humanity, that into that most loving heart, eager and ready to receive the greatest sinners, my poor soul may enter once for all, and never more depart.

Our Father, Hail Mary, Glory be to the Father.

Holy mother, etc.

TO THE MOST HOLY VIRGIN, MOTHER OF SORROWS.

Virgin Mary, mother of God, martyr of love and sorrow, because of Jesus' pains and woes which thou didst witness: truly didst thou concur in the great work of my redemption, first by thy countless woes, and then by the offering thou didst make to the eternal Father of his and thy only-begotten Son, for a holocaust and victim to appease his wrath for my great sins. I thank thee for that boundless love, impelled by which thou didst bereave thyself of the fruit of thy womb, very God and very man, to save me a sinner: let thy intercession, which is never in vain, be ever with the Father and the Son, that I may steadily amend my evil ways, and never, by fresh faults, crucify anew my loving Saviour; but that, abiding in his grace till death, I may, through the merits of his sad passion and death upon the cross, obtain eternal life.

Hail Mary, three times.

OREMUS.	LET US PRAY.
Domine Jesu Christe,	O Lord Jesus Christ,

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qui hora sexta pro redemptione mundi crucis patibulum ascendisti, et sanguinem tuum pretiosum in remissionem peccatorum effudisti: te humiliter deprecamur, ut post obitum nostrum paradisi januas nos gaudenter introire concedas.

who, at the sixth hour of the day, didst, for the redemption of the world, mount the gibbet of the cross, and shed thy precious blood for the remission of our sins! we humbly beseech thee to grant us that, after our death, we may joyfully enter the gates of eternal bliss.

Interveniat pro nobis, quæsumus Domine Jesu Christe, nunc et in hora mortis nostræ, apud tuam clementiam beata virgo Maria, mater tua, cujus sacratissimam animam in hora tuæ passionis doloris gladius pertransivit. Per te, Jesu Christe, Salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas in sæcula sæculorum.

℟. Amen.

Grant, we beseech thee, O Lord Jesus Christ! that, now and at the hour of our death, the blessed Virgin Mary, thy mother, may intercede with thy mercy for us, through whose most holy soul the sword did pass in the hour of thy passion. Through thee, Jesus Christ, Saviour of the world, who, with the Father and the Holy Ghost, livest and reignest, for ever and ever. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, Sept. 29, 1807, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, besides the above-mentioned partial indulgence, on the two feasts of the holy cross, May 3 and

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September 14, to all who shall have said these prayers at least ten times every month, if, being truly penitent, they shall go to confession and receive holy communion on these two feasts.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, once a day, to those who, with at least contrite heart and devotion, shall say these prayers from Passion Sunday to Holy Saturday, inclusively.

A PLENARY INDULGENCE, on Easter Sunday, to all those who shall have said these prayers daily, for the time just mentioned, provided that, being truly penitent, they shall go to confession and receive holy communion.

5.

DEVOUT EXERCISE IN MEMORY OF THE AGONY OF OUR LORD JESUS CHRIST.

V. Deus, in adjutorium meum intende.	*V.* Incline unto my aid, O God!
R. Domine, ad adjuvandum me festina.	*R.* O Lord! make haste to help me.
Gloria Patri, etc.	Glory be to the Father, etc.

WORDS OF JESUS ON THE CROSS.

FIRST WORD:

Father, forgive them; for they know not what they do.

V. Adoramus te, Christe, et benedicimus tibi.	*V.* We adore thee, O Christ, and bless thee.
R. Quia per sanctam crucem tuam redemisti mundum.	*R.* Because by thy holy cross thou hast redeemed the world.

Jesus, my love! who, for love of me, dost hang in agony on the cross, there by thy pains to pay the

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penalty of my sins, and dost open thy divine mouth to obtain me pardon for them from eternal justice: O Jesus! pity all those faithful souls who now are in their last sad agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood shed for our salvation, vouchsafe us all such lively sorrow for our sins, as shall make us breathe forth our souls into the bosom of thy boundless mercy.

Glory be to the Father, three times.

Miserere nostri, Domine, miserere nostri.	Have mercy on us, O Lord! have mercy on us.

My God, in thee I believe, in thee I hope; thou art my love. I repent of my sins, because by them I have offended thee.

SECOND WORD:

This day shalt thou be with me in paradise.

V. Adoramus te, etc.	*V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony on the cross, and with such readiness and bounty dost meet the good thief's cry of faith, when in thy humiliations he acknowledges thee to be the Son of God, and dost then assure him of paradise prepared for him: oh! pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood, renew in our souls such firm and steadfast faith as shall never waver at any suggestions of the evil one; that so we also may obtain the blessed prize of paradise.

Glory be to the Father, three times.

Miserere, etc.	Have mercy, etc.

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My God, in thee I believe, in thee I hope; thou art my love. I repent of my sins, because by them I have offended thee.

THIRD WORD:

Behold thy mother! | *Behold thy son!*

V. Adoramus, etc. | *V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony on the cross, and, unmindful of thine own sorrows, dost leave us thy own most holy mother as a pledge of thy love, that we, through her, may, in our greatest straits, seek thee with confidence: have pity on all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the inward martyrdom of thy dear mother, quicken in our hearts a firm hope in the infinite merits of thy most precious blood, that so we may escape the sentence of eternal death, which we know we well deserve for our sins.

Glory be to the Father, three times.

Miserere, etc. | Have mercy, etc.

My God, in thee I believe, in thee I hope; thou art my love. I repent of my sins, because by them I have offended thee.

FOURTH WORD:

My God, my God, why hast thou forsaken me?

V. Adoramus, etc, | *V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony on the cross, and, heaping woe on woe, besides thy sacred body's pain, dost bear with infinite patience the most afflicting desolation of spirit, because thou wast forsaken by thine eternal Father;

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pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood, grant us all thy grace to suffer with true meekness all the pain and anguish of our agony, that joining our pains with thine, we, too, may in paradise be made partakers of thy glory.

Glory be to the Father, three times.

Miserere, etc. | Have mercy, etc.

My God, in thee I believe, in thee I hope; thou art my love. I repent of my sins, because by them I have offended thee.

FIFTH WORD:

I thirst.

V. Adoramus, etc. | *V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony on the cross, and who, ever thirsting for insults and for sufferings, dost will yet more and more to suffer, that all men may be saved, thus showing that all the torrent of thy passion is not enough to quench the thirst of thy most loving heart: pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood, kindle such a fire of charity within us that, with burning longing, we may thirst ever to be one with thee for all eternity.

Glory be to the Father, three times.

Miserere, etc. | Have mercy, etc.

My God, in thee I believe, in thee I hope; thou art my love. I repent of my sins, because by them I have offended thee.

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SIXTH WORD:

It is finished.

V. Adoramus, etc. | *V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony on the cross, and from this pulpit of the truth dost declare the work of our redemption finished—that work by which, from children of wrath and of eternal woe, we were made sons of God and heirs of heaven: pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood, detach us wholly from the world and from ourselves, and, at the moment of our agony, grant us grace to offer thee, with all our hearts, the sacrifice of our life in atonement for our sins.

Glory be to the Father, three times.

Miserere, etc. | Have mercy, etc.

My God, I believe in thee, in thee I hope; thou art my love. I repent of my sins, because by them I have offended thee.

SEVENTH WORD:

Father, into thy hands I commend my spirit.

V. Adoramus, etc. | *V.* We adore thee, etc.

Jesus, my love! who, for love of me, dost hang in agony on the cross, and who, to accomplish the great sacrifice, dost submit to the will of thy eternal Father, commending thy spirit into his hands, and then dost bow thy head and die: pity all faithful souls now in their agony, and pity me when I, too, shall be in mine. By the merit of thy most precious blood, give us in our agony an entire conformity to thy divine will, that, ready to live or die as it shall

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please thee, we may desire nothing but that thy adorable will may ever find its full accomplishment in us.

Glory be to the Father, three times.

Miserere, etc.	Have mercy, etc.

My God, I believe in thee, in thee I hope; thou art my love. I repent of my sins, because by them I have offended thee.

PRAYER TO THE HOLY VIRGIN, OUR LADY OF SORROWS.

Mary most holy, mother of sorrows, by that intense martyrdom which thou didst suffer at the foot of the cross, during the three hours of Jesus' agony: deign to aid us all, children of thy sorrows, in our last agony, that, by our prayers, we from our bed of death may pass to heaven's holy joys, there to adorn thy crown.

Hail Mary, three times.

Maria mater gratiæ,	Mother of mercy, mother of grace,
Mater misericordiæ,	Mary, help a fallen race.
Tu nos ab hoste protege.	Shield us when the foe is nigh,
Et mortis hora suscipe.	And receive us when we die.
V. A subitanea et improvisa morte.	*V.* From sudden and unprepared death.
R. Libera nos, Domine.	*R.* Deliver us, O Lord!
V. Ab insidiis diaboli.	*V.* From the snares of the devil.
R. Libera nos, Domine.	*R.* Deliver us, O Lord!
V. A morte perpetua.	*V.* From everlasting death.
R. Libera nos, Domine.	*R.* Deliver us, O Lord!

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OREMUS.

Deus, qui ad humani generis salutem in dolorosissima Filii tui morte exemplum et subsidium constituisti: concede, quæsumus, ut in extremo mortis nostræ periculo tantæ charitatis effectum consequi, et ipsius Redemptoris gloriæ consociari mereamur. Per eumdem Christum Dominum nostrum. *R.* Amen.

LET US PRAY.

God, who for our salvation hast, in the most bitter death of thy Son, made for us both an example and a refuge: grant, we beseech thee, that, in the last peril, at the hour of our death, we may be made worthy to experience the effect of his great charity, and to be made partakers of the Redeemer's glory. Through the same Christ our Lord. *R.* Amen.

End with the ejaculations:

Jesus, Mary, and Joseph! I give you my heart and my soul.

Jesus, Mary, and Joseph! assist me in my last agony.

Jesus, Mary, and Joseph! may I breathe out my soul in peace with you.

The Sovereign Pontiff, Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 8, 1897, abrogating any other indulgences hitherto accorded, granted to all the faithful, every time they shall, with at least contrite heart and devotion, perform this devout exercise,

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

6.

DEVOUT COMMEMORATION OF THE THREE HOURS' AGONY OF OUR SAVIOUR, JESUS CHRIST.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Feb. 14, 1815, granted the following indul-

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gences to all the faithful who shall practise the devotion of the Three Hours' Agony, on Good Friday, beginning it after mid-day, and continuing it for the three hours following, up to that moment in which the memory of our divine Redeemer's death is annually recalled. This pious practice may be performed either in public or in private, alone or with others, under the direction of a priest or other sacred minister, or using any pious book that is approved, and meditating, according to each one's ability, on the great sufferings which our Saviour endured during those three hours, and on the seven words he uttered on the cross, or, instead of this, by reciting psalms, hymns or prayers:

A PLENARY INDULGENCE to all the faithful who, being truly penitent, after confession and communion, on Holy Thursday, or during Easter-week, shall devoutly pray, for some time, for the intention of his Holiness.

AN INDULGENCE OF TWO HUNDRED DAYS to all who, on every Friday of the year, shall, with devotion, recall the memory of our Saviour's agony, and pray devoutly, for some time, in the manner aforesaid.

A PLENARY INDULGENCE, once a month, to be gained on the last Friday of every month by all those who, having meditated and prayed, as directed above, on the previous Fridays of the month, and, being truly penitent, after confession and communion, shall pray devoutly, for some time, for the intention of his Holiness.

7.

ANOTHER DEVOUT EXERCISE FOR FRIDAYS.

The Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, April 6, 1816, granted to all the faithful who, on the seven Fridays in Lent, shall use certain devotional exercises collected in a book published, in Rome, in the year 1816:

AN INDULGENCE OF THREE HUNDRED DAYS, for each Friday.

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A PLENARY INDULGENCE, once on any one of those Fridays, provided that, after confession and communion, they shall pray for holy Mother Church.

AN INDULGENCE OF THREE HUNDRED DAYS to every one who shall practise this devotion, on any other Friday in the year.

A PLENARY INDULGENCE to those who shall have practised it on seven consecutive Fridays, at any time in the year; to be gained on any one of those Fridays, provided that, after confession and communion, they shall pray for holy Mother Church.

The aforesaid book being out of print, and, therefore, not easily procured, the Sovereign Pontiff, Gregory XVI., by a rescript of the S. Congr. of Indūlgences, Aug. 4, 1837, confirmed anew and forever these indulgences, and declared that those of the faithful who cannot read, or who have not the above-mentioned book, may gain these indulgences by going to confession and receiving holy communion on the Fridays prescribed, and visiting a church or public oratory, praying for the intention of the Sovereign Pontiff, and saying devoutly the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each seven times, before an image or picture of Jesus crucified, in memory of what he suffered for our redemption, from the agony in the garden up to his death.

8.

PRAYER.

Deus, qui pro redemptione mundi voluisti nasci, circumcidi, a Judæis reprobari, a Juda traditore osculo tradi, vinculis alligari, sicut agnus innocens ad victiman duci, atque conspectibus Annæ, Caiphæ, Pilati, et Herodis,

O my Lord Jesus Christ! who, to redeem the world, didst vouchsafe to be born amongst men, to be circumcised, to be rejected, and persecuted by the Jews, to be betrayed by the traitor, Judas, with a kiss, and as a lamb, gentle

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indecenter offerri, a falsis testibus accusari, flagellis et opprobriis vexari, sputis conspui, spinis coronari, colaphis cædi, arundine percuti, facie velari, vestibus exui, cruci clavibus affigi, in cruce levari, inter latrones deputari, felle et aceto potari, et lancea vulnerari; tu Domine, per has sanctissimas pœnas tuas, quas ego indignus recolo, et per sanctam crucem et mortem tuam, libera me (et hunc famulum tuum, N. agonizantem) a pœnis inferni, et perducere digneris, quo perduxisti latronem tecum crucifixum; qui cum Patre et Spiritu Sancto vivis et regnas Deus per omnia sæcula sæculorum. Amen.

and innocent, to be bound with cords, and dragged, in scorn, before the tribunals of Annas, Caiphas, Pilate, and Herod; who didst suffer thyself to be accused by false witnesses, to be torn by the scourge and overwhelmed with opprobrium; to be spit upon, to be crowned with thorns, buffeted, struck with a reed, blind-folded, stripped of thy garments; to be nailed to the cross and raised on it between two thieves; to be given gall and vinegar to drink, and to be pierced with a lance; do thou, O Lord, by these thy most sacred pains, which I, all unworthy, call to mind, and by thy holy cross and death, save me (and thy servant N. in his agony*) from the pains of hell, and vouchsafe to bring me whither thou didst bring the good thief who was crucified with thee. Who, with the Father and the Holy Ghost, livest and reignest, God, for ever and ever. Amen.

* If the prayer is said for a person in his last agony.

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Our Father, *Hail Mary*, *Glory be to the Father*, etc., five times.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Aug. 25, 1820, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, and the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day,

A PLENARY INDULGENCE, on any one of the last three days of the month, to all those who, having said these prayers, every day for a month, and, being truly penitent, after confession and communion, shall pray devoutly, for some time, for the intention of his Holiness.

9.

CHAPLET OF THE FIVE WOUNDS.

This chaplet consists of five sets of beads, each set containing five beads. On each one of these beads the *Glory be to the Father* is to be said, in memory of the five wounds of our Lord Jesus Christ. At the end of each set one *Hail Mary* is to be added, in honor of our Lady of Sorrows.

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of Indulgences, Dec. 20, 1823, granted to all the faithful who shall say this chaplet, with at least contrite heart and devotion:

AN INDULGENCE OF ONE YEAR, once a day.

A PLENARY INDULGENCE, on one of the Fridays of March, and on the feasts of the finding and of the exaltation of the holy cross, or on one day during the octaves of these feasts, to all those who shall say this chaplet as directed above, at least ten times in each month, if, being truly penitent, after confession and communion, they shall pray devoutly for some time for the intention of his Holiness.

A PLENARY INDULGENCE to all those who shall say this chaplet from Passion Sunday to Holy Saturday inclusively, on the

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day on which, being truly penitent and having gone to confession, they shall fulfil their Easter duty.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every day that they shall say it, with at least contrite heart and devotion.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 11, 1851, not only confirmed these indulgences, but granted, in addition:

A PLENARY INDULGENCE, on the feasts of the Nativity, Circumcision, Epiphany, Holy Name of Jesus, Easter Sunday, Ascension, Corpus Christi, Transfiguration of our Lord, or on any one day within their octaves, to all the faithful who shall say devoutly this chaplet, at least ten times a month, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there for the intention of his Holiness.

To gain these indulgences, the chaplets must be blessed by the Father-General of the Passionists, or by some priest of the same Congregation, appointed for that purpose.

10.

PRAYER TO JESUS CRUCIFIED.

En ego, O bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore te oro atque obtestor ut meum in cor vividos fidei, spei, et charitatis sensus, atque veram peccatorum meorum pœnitentiam, eaque emendandi firmissimam voluntatem velis imprimere: dum

Look down upon me, good and gentle Jesus, while before thy face I humbly kneel, and with burning soul pray and beseech thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great

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magno animi affectu et dolore tua quinque vulnera mecum ipse considero, ac mente contemplor, illud præ oculis habens quod jam in ore ponebat tuo David propheta de te, O bone Jesu: "Foderunt manus meas et pedes meos; dinumeraverunt omnia ossa mea."

love and tender pity thy five wounds, pondering over them within me, whilst I call to mind what the Prophet David put in Thy mouth concerning Thee, O, good Jesus: "They have dug my hands and my feet; they have numbered all my bones." (*Ps.* xxi. 17, 18.)

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, July 31, 1858, following the decrees already issued by his predecessors, confirmed anew the

PLENARY INDULGENCE granted by Clement VIII., and Benedict XIV., and confirmed by Pius VII. and Leo XII., to those who shall say this prayer. He declared, moreover, that those who wish to gain this plenary indulgence, must say this prayer with devotion before an image or picture of our crucified Redeemer; and, being truly penitent, after confession and communion, spend some time in prayer for the intention of his Holiness.

II.

PRAYERS OF S. PIUS V.

I.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open thine ear and listen to me, as thou didst listen to thy eternal Father on Mount Thabor.

I believe in God, etc.

II.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open thine eyes and

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look down upon me, as thou didst look down, from the tree of the cross, upon thy sorrowing and afflicted mother.

I believe, etc.

III.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open thy sacred lips and speak to me, as thou didst speak to S. John, when thou gavest him as a son to thy beloved mother.

I believe, etc.

IV.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open thine arms and embrace me, as thou didst open them, on the tree of the cross, to embrace the whole human race.

I believe, etc.

V.

Lord Jesus Christ, my crucified Saviour, Son of the most blessed Virgin Mary! open thy heart and accept mine, and graciously hear my prayer, if such be the pleasure of thy most holy will.

I believe, etc.

His Holiness, Pope Pius IX., by an autograph rescript, May 24, 1859, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers, with the *Apostles' Creed*, five times, for the intention of the Sovereign Pontiff:

AN INDULGENCE OF SIXTY DAYS.

A PLENARY INDULGENCE, once a month, on any day, to all those who, having said these prayers every day for a month, and, being truly penitent, after confession and communion, shall visit some church or public oratory, and pray there, for some time, for the wants of the Church.

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12.

INVOCATION OF S. THOMAS AQUINAS TO THE CROSS.

Crux mihi certa salus.	The cross is my sure salvation.
Crux est quam semper adoro.	The cross I ever adore.
Crux Domini mecum.	The cross of my Lord is with me.
Crux mihi refugium.	The cross is my refuge.

His Holiness, Pope Pius IX., by an autograph rescript, June 21, 1874, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers, drawn up in the form of a cross by the Angelic Doctor, S. Thomas Aquinas:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

13.

EJACULATION.

Adoramus te, sanctissime Domine Jesu Christe, benedicimus tibi; quia per sanctam crucem tuam redemisti mundum.	We adore thee, O most blessed Lord, Jesus Christ, we bless thee; because by thy holy cross thou hast redeemed the world.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, March 4, 1882, granted to all the faithful who, with at least contrite heart and devotion, shall recite this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

14.

PRAYERS COMPOSED BY S. CLARA OF ASSISIUM IN HONOR OF THE FIVE WOUNDS OF OUR LORD JESUS CHRIST.

I.

To the Wound in the Right Hand.

Praise be to thee, O my Lord Jesus Christ, for the

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most sacred wound in thy right hand. By this adorable wound, and by thy most sacred passion pardon me all the sins I have committed against thee in thought, word, and deed, with my negligence in thy service and the sensuality of which I have been guilty, whether in sleeping or watching. Grant me a devout remembrance of thy most merciful death, and of thy divine wounds; grant me the grace to mortify my body and thus offer thee a token of my gratitude, who livest and reignest for ever and ever. Amen.

Our Father, Hail Mary.

II.

To the Wound in the Left Hand.

Praise and glory to thee, O sweet Jesus Christ, for the most sacred wound in thy left hand. By this adorable wound have mercy on me and deign to root out of my heart every thing displeasing to thee. Give me victory over thy perverse enemies, that with thy grace I may be able to overcome them. By the merits of thy most merciful death save me from all dangers in the present and the future life, and grant that in heaven I may live gloriously with thee, who livest and reignest for ever and ever. Amen.

Our Father, Hail Mary.

III.

To the Wound in the Right Foot.

Praise and glory to thee, O sweet Jesus Christ, for the most sacred wound in thy right foot. By this adorable wound grant that I may be able to do penance for my sins. By thy most merciful death I devoutly supplicate thee to keep thy poor servant,

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night and day, united to thy holy will, averting all disasters from body and soul. When the day of wrath shall come, receive me in thy mercy, and conduct me to eternal blessedness; thou who livest and reignest for ever and ever. Amen.

Our Father, Hail Mary.

IV.

To the Wound in the Left Foot.

Praise and glory to thee, O most merciful Jesus Christ, for the most sacred wound in thy left foot. By this adorable wound, grant me the grace of a full indulgence that, with thy help, I may deserve to avoid the sentence of eternal reprobation. I pray thee also, by thy most holy death, O my merciful Redeemer, that I may before death receive the sacrament of thy body and blood, with the confession of my sins and perfect penitence, and purity of body and mind. Grant that I may also receive the sacred unction for my eternal salvation, O Lord, who livest and reignest for ever and ever. Amen.

Our Father, Hail Mary.

V.

To the Wound in the Sacred Side.

Praise and glory to thee, O most benign Jesus Christ, for the most sacred wound in thy side. By this adorable wound, and by thy infinite mercy shown in the opening of thy side, first to the soldier, Longimus, and now to us all, I beseech thee that, having freed me by baptism from original sin, so now, by thy precious blood, which is offered and received in all parts of the world, thou wilt deliver me from all evils, past, present, and future. By thy most

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bitter death, grant me a lively faith, a firm hope, a perfect charity, that I may love thee with all my heart, with all my soul, and with all my strength. Confirm me in doing good; grant me perseverance in thy service, by which I may ever please thee. Amen.

Our Father, Hail Mary.

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per mortem et sanguinem tuum redemisti mundum.

V. We adore thee, O Christ, and bless thee.

R. Because by thy death and thy blood thou hast redeemed the world.

OREMUS.

Omnipotens sempiterne Deus, qui humanum genus per Filii tui Domini nostri Jesu Christi quinque vulnera redemisti, præsta supplicibus tuis, ut qui ejusdem vulnera quotidie veneramur, per pretiosum ejus sanguinem a morte subitanea et æterna liberari valeamus. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY.

Almighty, everlasting God, who hast redeemed the world by the five wounds of thy Son, our Lord Jesus Christ, grant us, thy suppliants, that, daily venerating his holy wounds, we may by his precious blood be delivered from a sudden and eternal death. Through the same Christ, our Lord. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Nov. 21, 1885, granted to all the faithful who, with at least contrite heart and devotion, shall recite these prayers, with the versicle and prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

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15.

HYMN.

Vexilla regis prodeunt,	Behold the royal ensigns fly,
Fulget crucis mysterium,	Bearing the cross mystery;
Qua vita mortem pertulit,	Where life itself did death endure,
Et morte vitam protulit.	And by that death did life procure.
Quæ vulnerata lanceæ	A cruel spear let out a flood
Mucrone diro, criminum	Of water, mixed with saving blood,
Ut nos lavaret sordibus,	Which, gushing from the Saviour's side,
Manavit unda et sanguine.	Drowned our offences in the tide.
Impleta sunt, quae concinit	The mystery we now unfold,
David fideli carmine,	Which David's faithful verse foretold,
Dicendo nationibus:	Of our Lord's kingdom, whilst we see
Regnavit a ligno Deus.	God ruling nations from a tree.
Arbor decora et fulgida,	O lovely tree, whose branches wore
Ornata regis purpura,	The royal purple of his gore;
Electa digno stipite	How glorious does thy body shine,
Tam sancta membra tangere.	Supporting members so divine.

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Beata cujus brachiis	The world's blest balance thou art made;
Pretium pependit sæculi,	On thee our ransom, Christ, is weighed.
Statera facta corporis,	Our sins, though great, his pains outweigh,
Tulitque prædam tartari.	And rescue hell's expected prey.
O crux, ave, spes unica,	Hail, Cross, our hope! to thee we call—
Gentis redemptæ gloria! *	To thee be glory given by all;*
Piis adauge gratiam	Grant to the just increase of grace,
Reisque dele crimina.	And every sinner's crimes efface.
Te, fons salutis, Trinitas,	Blest Trinity! we praises sing—
Collaudet omnis spiritus:	To thee, from whom all graces spring;

**Instead of this line*, Gentis redemptæ gloria, *during the Passion Season is said:*

Hoc passionis tempore.	Who keep this mournful festival.

**And during Paschal Time:*

Paschale quæ fers gaudium.	On this glad Paschal festival.

**And on the Exaltation of the Cross* (*Sept.* 14):

In hac triumphi gloria.	On this triumphant festival.

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Quibus crucis victoriam Largiris, adde præmium. Amen.	Celestial crowns on those bestow Who conquer by the cross below. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Jan. 16, 1886, granted to all the faithful who, with at least contrite heart and devotion, shall recite this hymn:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

16.

PRAYER TO OUR LORD JESUS CHRIST BOUND TO THE COLUMN AND SCOURGED.

My divine Saviour! what didst thou become when, through love for souls, thou didst allow thyself to be bound to the column! Ah! how to the letter were then fulfilled the words of the prophet, that from head to foot thou wert all wounds, so much so as to be no longer recognizable. What confusion, when they stripped the garments from thy back! what a tearing of the limbs under the tempest of blows, multiplied beyond measure! How like a torrent the blood streamed from the opened veins!

But it was not so much the injustice of the Roman president, nor the cruelty of the soldiers, as my sins that scourged thee. O sad voluptuousness! which cost thee so much suffering. Oh! my hard heartedness when, knowing thee to have been so tormented for my sake, I have still continued to offend thee. But henceforth it shall be so no longer. United with thee by eternal bonds, and embracing thy column with thee, so long as life remains to me, I will make satisfaction to thy offended justice.

By the column to which thou wert bound, by the blows which furrowed thy innocent flesh, by the

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blood so copiously shed, merciful Lord, have pity on me, miserable creature; from the snares of the tempter deliver me to-day, and preserve me forever, until, having reached the end of my exile, thou wilt receive me into heaven. Amen.

His Holiness, Pope Leo XIII., by a rescript of his Eminence the Cardinal Vicar, dated May 15, 1886, granted to all the faithful who, with contrite hearts, devoutly recite the above prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

17.

EJACULATORY INVOCATION.

Behold the cross of the Lord (†); fly ye hostile ranks, the lion of the tribe of Juda, the root of David has conquered. Alleluia.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, May 21, 1892, granted to the faithful who shall recite the above invocation

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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PRECIOUS BLOOD OF JESUS.

I.

THE CHAPLET OF THE PRECIOUS BLOOD.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. Incline unto my aid, O God!

R. O Lord! make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

FIRST MYSTERY.

Our most loving Saviour shed his precious blood for us, for the first time, on the eighth day after his birth, when, to fulfil the law of Moses, he was circumcised. While, then, we think on all that Jesus did to satisfy God's justice for our wanderings, let us excite ourselves to true sorrow for them, and promise, with the help of his powerful grace, to be henceforth truly chaste in body and in soul.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus famulis tuis subveni quos pretioso sanguine redemisti.

V. We beseech thee, therefore, help thy servants whom thou hast redeemed with thy precious blood.

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SECOND MYSTERY.

Jesus, in the garden of olives, shed his blood for us in such streams that it bathed the earth around. This he did at the vision he then had of the ingratitude with which men would meet his love. Oh! let us, then, repent sincerely for the past, considering how poorly we have met the countless benefits of our Lord, and resolve henceforth to make good use of his graces and holy inspirations.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus, etc. | *V.* We beseech thee, therefore, etc.

THIRD MYSTERY.

Jesus, in his cruel scourging, shed his blood when, from his lacerated skin and wounded flesh, on every side, that precious blood flowed in streams, while our gentle Lord kept offering it to his eternal Father in payment of our impatience and our wantonness. How is it, then, that we do not curb our wrath and self-love? Oh! let us henceforth try to be more patient in our trials, to despise ourselves, and to bear in peace the injuries men do us.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus, etc. | *V.* We beseech thee, therefore, etc.

FOURTH MYSTERY.

The sacred head of Jesus poured forth blood when it was crowned with thorns, all for our pride and evil thoughts. And shall we continue to nourish haughtiness and to foster foul imaginations, and the evil thoughts of our mind? Henceforth let there be ever before our eyes our utter nothingness, our misery,

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and our weakness, and with generous hearts let us resist the evil suggestions of the devil.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus, etc.	*V.* We beseech thee, therefore, etc.

FIFTH MYSTERY.

Oh! what streams of blood our loving Jesus, laden with the heavy wood of the cross, on the mournful way to Calvary, poured forth from his veins! Then were the very streets and ways of Jerusalem, through which he passed, bathed with his precious blood. And all this was done in satisfaction for the scandals and bad examples by which his own creatures had led others astray on the way to ruin. Ah! who can tell whether we, too, are not of this unhappy number? Who knows how many our bad example has thrust down to hell? And have we done nothing to remedy this evil? Alas! let us henceforth endeavor to do all we can to save souls by word and example, making ourselves to all a pattern of a good and holy life.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus, etc.	*V.* We beseech thee, therefore, etc.

SIXTH MYSTERY.

More and yet more blood flowed from the Redeemer of mankind, in his most barbarous crucifixion; when his veins and arteries were rent and broken, and the saving balm of life eternal, which blotted out all the crimes and enormities of a whole world, flowed in torrents from out his hands and feet. What man is he that still will choose to continue in his sin, renewing thus the cruel crucifixion of the Son of God?

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Bitterly, bitterly will we weep then for our bad deeds done, and at the feet of God's minister detest them; now will we mend our evil ways, and henceforth begin a truly Christian life, with the thought ever in our hearts of all the blood which our eternal salvation cost the Saviour of men.

Our Father, five times, *Glory be to the Father*, once.

V. Te ergo quæsumus, etc.	*V.* We beseech thee, therefore, etc.

SEVENTH MYSTERY.

Last of all, Jesus shed his blood, when he was dead, when the lance opened his sacred side and cleft his loving heart; and with the blood gushed forth water, to show us how his blood was all poured out, even to the last drop, for our salvation. O infinite goodness of our Redeemer! who will not love thee? What heart will not melt away for very love of thee who hast done all this for our redemption? Our tongues want words to praise thee: wherefore, we invite all creatures upon earth, all the angels and all the saints in paradise, and, most of all, our dearest mother Mary, to bless, to praise, and to hymn thy most precious blood. Yes, glory to the blood of Jesus, now and forever, throughout all ages! Amen.

At this last mystery, say the Our Father, *three times, to make up the number of thirty-three, and the* Glory be to the Father, *once.*

V. Te ergo quæsumus, etc.	*V.* We beseech thee, therefore, etc.

Then say the following prayer.

PRAYER.

Most precious blood of life eternal, price and ransom of the world, whose saving streams nourish and

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cleanse our souls, ever pleading man's cause before the throne of heavenly mercy! from the depths of my soul I adore thee: fain would I, were I able, make thee some compensation for the outrages and wrongs thou dost ever suffer from men, thy creatures, and, most of all, from those who, in their rashness, cease not to blaspheme thee. Who will not bless this blood of infinite value? who not burn for love of Jesus, who shed it all for us? What were I but for this blood which hath redeemed me? Love, assuredly love. O boundless love, which gave to us this saving balm beyond all price, welling from the fount of immeasurable love! Give to all hearts, to all tongues, power to praise, hymn, and thank thee, now and forever, and throughout all eternity! Amen.

V. Redemisti nos, Domine, in sanguine tuo.

R. Et fecisti nos Deo nostro regnum.

V. Thou hast redeemed us, O Lord! in thy blood.

R. And made us a kingdom to our God.

OREMUS.

Omnipotens sempiterne Deus, qui unigenitum Filium tuum mundi Redemptorem constituisti ac ejus sanguine placari voluisti; concede nobis, quæsumus, salutis nostræ pretium ita venerari, atque a præsentis vitæ malis ejus virtute defendi in terris, ut fructu perpetuo lætemur in cœlis. Qui

LET US PRAY.

Almighty and everlasting God, who hast appointed thine only-begotten Son the Saviour of the world, and hast willed to be appeased with his blood: grant us, we beseech thee, so to venerate this price of our salvation, and by its might so to be defended upon earth from the evils of this present

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tecum vivit et regnat in unitate, etc.	life, that in heaven we may rejoice in its everlasting fruit. Who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.

The Sovereign Pontiff, Pius VII., by a rescript, Oct. 18, 1815, granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, once a day, to all who shall say, with at least contrite heart and devotion, this chaplet.

A PLENARY INDULGENCE, once a month, to all who, having said it every day, for a month, after confession and communion, shall pray for holy Church, etc.

The Sovereign Pontiff, Gregory XVI., by a rescript of the S. Congr. of Indulgences, July 5, 1843, granted these indulgences to all who shall say only the *Our Father* thirty-three times, reflecting at the same time on the mysteries proposed for consideration in the chaplet.

It is, moreover, stated, in the same rescript, that persons incapable of meditating may gain the indulgences by merely saying the *Our Father* thirty-three times.

2.

PRAYER.

Most precious blood of life eternal, price and ransom of the world, whose saving streams nourish and cleanse our souls, ever pleading man's cause before the throne of heavenly mercy! from the depths of my soul I adore thee: fain would I, were I able, make thee some compensation for the outrages and wrongs thou dost ever suffer from men, thy creatures, and, most of all, from those who, in their rashness,

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cease not to blaspheme thee. Who will not bless this blood of infinite value? who not burn for love of Jesus, who shed it all for us? What were I but for this blood which hath redeemed me? Love, assuredly love. O boundless love, which gave to us this saving balm beyond all price, welling from the fount of immeasurable love! Give to all hearts, to all tongues, power to praise, hymn, and thank thee, now and forever, and throughout all eternity! Amen.

The Sovereign Pontiff, Pius VII., by a rescript, Oct. 18, 1815, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all the faithful who shall say this prayer with at least contrite heart and devotion.

3.

DEVOUT ASPIRATIONS.

Glory be to Jesus!
  Who in bitter pains
Poured for me the life-blood
  From his sacred veins.

Grace and life eternal
  In that blood I find:
Blessed be his compassion,
  Infinitely kind!

Blessed through endless ages
  Be the precious stream,
Which from endless torment
  Doth the world redeem.

There the fainting spirit
  Drinks of life her fill;
There, as in a fountain,
  Laves herself at will.

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O the blood of Christ!
It soothes the Father's ire,
Opes the gate of heaven,
Quells eternal fire.

Abel's blood for vengeance
Pleaded to the skies;
But the blood of Jesus
For our pardon cries.

Oft as it is sprinkled
On our guilty hearts,
Satan in confusion,
Terror-struck, departs.

Oft as earth exulting
Wafts its praise on high,
Hell with terror trembles,
Heaven is filled with joy.

Lift ye, then, your voices,
Swell the mighty flood;
Louder still and louder,
Praise the precious blood!

The Sovereign Pontiff, Pius VII., by a rescript, Oct. 18, 1815, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all those who say these aspirations with at least contrite heart and devotion.

4.

EJACULATION.

Eternal Father! I offer thee the precious blood of Jesus, in satisfaction for my sins, and for the wants of holy Church.

The Sovereign Pontiff, Pius VII., by a rescript, Sept. 22, 1817, granted:

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AN INDULGENCE OF ONE HUNDRED DAYS to all the faithful, every time they shall say this ejaculation with at least contrite heart and devotion.

5.

OFFERINGS AND EJACULATION.

Offerings.

I. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for my dear mother, the holy Church, that she may enlarge her borders and be magnified in all the nations of the earth; for the safety and well-being of her visible head, the Sovereign Roman Pontiff; for the cardinals, bishops and pastors of souls, and for all the ministers of thy sanctuary.

Then say the Glory be to the Father, *and this ejaculation*, Blessing and thanksgiving be to Jesus, who with his blood hath saved us.

II. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for peace and union among all Catholic kings and princes, for the humiliation of the enemies of our holy faith, and for the welfare of all Christian people.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

III. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

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IV. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all my kindred, friends, and enemies; for the poor, the sick, and wretched, and for all for whom thou, my God, knowest that I ought to pray, or wouldst have me pray.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

V. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all who, this day, are passing to the other life; that thou wouldst save them from the pains of hell, and admit them quickly to the possession of thy glory.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

VI. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all those who love this great treasure, for those who join with me in adoring it and honoring it, and who strive to spread devotion to it.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

VII. Eternal Father! I offer thee the merit of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in aid of the holy souls in purgatory, and chiefly for those who most loved this blood, the price of our redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear mother.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

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Ejaculation.

Glory be to the blood of Jesus, now and forever, and throughout all ages. Amen.

The Sovereign Pontiff, Pius VII., by a rescript, Sept. 22, 1817, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall make these offerings, and say the *Glory be to the Father* seven times, and the ejaculation seven times, as also the ejaculation, "Glory be to the blood," etc. once at the end, with the intention of making thereby compensation for all the outrages which are done to the precious blood of Jesus:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all who shall say them every day for a month, on any day, when, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.

6.

AN OFFERING.

Eternal Father! we offer thee the most precious blood of Jesus, shed for us with such great love and bitter pain from the wound in his right hand; and, through its merits and its might, we entreat thy divine majesty to grant us thy holy benediction, that, by its power, we may be defended against all our enemies and freed from every ill; whilst we say,

Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super nos, et maneat semper. Amen.	May the blessing of God almighty, Father, and Son, and Holy Ghost, descend upon us, and remain forever. Amen.

Our Father, Hail Mary, Glory be to the Father.

The Sovereign Pontiff, Leo XII., by a rescript, Oct. 25, 1823 granted to all the faithful, every time that, with at least contrite

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heart and devotion, they shall say this offering, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, to the most holy Trinity, in thanksgiving for blessings received:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE to those who shall have said it daily, for a month, on any day, when, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.

7.

MONTH CONSECRATED TO THE PRECIOUS BLOOD OF JESUS CHRIST.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, June 4, 1850, granted to all the faithful:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every day they shall be present at the exercises of the month consecrated to the divine blood, no matter upon what day the month be commenced, in any public church or oratory with due authorization, provided they be present with at least contrite heart and devotion.

A PLENARY INDULGENCE, once during the month, or on one of the next seven days, to all who shall be present at these exercises ten times, if, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

To those who shall practise this pious devotion in private, at any time of the year, with special practices, devout prayers, or any acts of virtue, and with at least contrite heart and devotion, he grants:

AN INDULGENCE OF THREE HUNDRED DAYS, every day.

A PLENARY INDULGENCE to those who, having practised it for a month, shall, on the last day of the month, or on one of the next seven days, being truly penitent, after confession and

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communion, visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

8.

A PRAYER TO JESUS OF NAZARETH.

Behold me at thy feet, Jesus of Nazareth; here I am, the most miserable of creatures that comes into thy presence, humbled and penitent. Have mercy on me, O Lord, according to thy great mercy. I have sinned, and my sins have been against thee. O God of infinite goodness, O Jesus, hear my prayers; grant, loving Father, the petitions I lay at thy feet; cast a benign glance upon my soul, thou who art the loving Father of men, the supreme Judge, the King of heaven and earth, the true Benefactor of the wretched. Come to my help, then, O Jesus of Nazareth; grant the grace which I ask as I kneel at thy feet. My soul belongs to thee, for thou hast created and redeemed it with thy Precious Blood; let not thy work be lost; loving Father, look down upon me and bless me. O God of mercy, have compassion on me; forgive me who am thy son; be not stern towards me; grant me tears of penance; forgive me as thou didst forgive the penitent thief; look down upon me from high heaven and bless me.

The Apostles' Creed once.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 26, 1894, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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SACRED HEART OF JESUS.

1.

VISIT TO A PICTURE OF THE SACRED HEART.

To increase devotion to the sacred heart of Jesus, ever more and more, the Sovereign Pontiff, Pius VI., by a rescript of the Nuncio Apostolic in Florence, Jan. 2, 1799, granted:

An INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, to all the faithful, as often as, with at least contrite heart and devotion, they shall visit a picture of the sacred heart of Jesus exposed for public veneration at any church, oratory or altar, and pray there, for some time, for the intention of his Holiness.

2.

AN OFFERING.

My loving Jesus! I (N. N.) give thee my heart, and I consecrate myself wholly to thee, out of the grateful love I bear thee, and as a reparation for all my unfaithfulness; and with thy aid I purpose never to sin again.

The Sovereign Pontiff, Pius VII., by a rescript, June 9, 1807, from the Office of the Secretary of Memorials, granted to all the faithful who, for a month, with at least contrite heart and devotion, shall say this offering before a picture of the sacred heart of Jesus:

A PLENARY INDULGENCE, once a month, on any day, provided that, being truly penitent, after confession and communion, they shall pray devoutly for the welfare of holy Mother Church, and for the intention of his Holiness.

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AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all who shall, with at least contrite heart and devotion, make this offering before a picture of the sacred heart.

3.

DEVOUT ACTS AND PRAYER.

Devout Acts.

I.

Verbum caro factum est, et habitavit in nobis.	The Word was made flesh, and dwelt amongst us.

Eternal Word, made man for love of us! humbly prostrate at thy feet, we adore thee with our soul's deepest veneration; and to repair our ingratitude for the great boon of thy incarnation, we join our hearts with the hearts of all who love thee, and we offer to thee with them our most humble and loving thanksgiving. Filled with the thought of the exceeding great humility, goodness, and tenderness which we behold in thy divine heart, we pray thee to give us thy grace, that we may imitate these virtues, so dear to thee.

Our Father, Hail Mary, Glory be to the Father.

II.

Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est.	He was crucified also for us, suffered under Pontius Pilate, and was buried.

Jesus, loving Saviour! humbly prostrate at thy feet, we adore thee with our soul's deepest veneration; and to give thee proof of our real sorrow for our want of feeling for all those outrages and woes which thy loving heart made thee suffer for our salvation,

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in thy sorrowful passion and most bitter death, we join our hearts with the hearts of all who love thee, to thank thee with our whole soul. We marvel at the boundless patience and the generosity of thy sacred heart; and we pray thee to fill our hearts with the spirit of Christian penance, that thereby we may courageously embrace suffering, and make thy cross our greatest comfort and our glory.

Our Father, Hail Mary, Glory be to the Father.

III.

Panem de cœlo præstitisti eis.	Thou didst give them bread from heaven to eat.
Omne delectamentum in se habentem.	In whose taste was every heavenly sweetness.

Jesus, full of love for us! humbly prostrate at thy feet, we adore thee with our soul's deepest veneration; and in reparation for the outrages which thy sacred heart daily receives in the most holy sacrament of the altar, we unite ourselves with the hearts of all who love thee, and give thee tenderest thanks. We love, too, in that sacred heart of thine, the incomprehensible fire of thy love for thy eternal Father; and we pray thee to inflame our hearts with burning charity toward thee and toward our neighbors.

Our Father, Hail Mary, Glory be to the Father.

IV.

Lastly, O most loving Jesus! we pray thee by the sweetness of thy sacred heart, convert sinners, console the suffering, help the dying, succor the souls in purgatory. Make our hearts one with thine in the bonds of true peace and charity, save us from a sudden and unprovided death, and grant us a death holy and peaceful. Amen.

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V. Cor Jesu flagrans amore nostri.

R. Inflamma cor nostrum amore tui.

OREMUS.

Concede, quæsumus, omnipotens Deus, ut qui in sanctissimo dilecti Filii tui corde gloriantes, præcipua in nos charitatis ejus beneficia recolimus, eorum pariter et actu delectemur et fructu. Per eumdem Christum, etc.

V. Heart of Jesus, burning with love for us.

R. Set our hearts on fire with love of thee.

LET US PRAY.

Grant, we beseech thee, almighty God, that we who glory in the most sacred heart of thy well-beloved Son, and renew in our hearts the remembrance of the great benefits of his heavenly charity toward us, may rejoice in their operation and fruit within our souls. Through the same Christ our Lord, etc.

PRAYER.

Divine heart of my Jesus! I adore thee with all the powers of my soul; I consecrate them to thee forever, with my thoughts, my words, my works, and my whole self. I purpose to offer to thee, as far as I can, acts of adoration, love and glory, like unto those which thou offerest to thy eternal Father. Be thou, I beseech thee, the repairer of my transgressions, the protector of my life, my refuge and asylum in the hour of my death. By thy sighs, and by that sea of bitterness in which thou wast plunged for me throughout thy whole mortal life, grant me true contrition for my sins, contempt of earthly things, a burning desire of eternal glory, trust in thy boundless merits, and final perseverance in thy grace.

Heart of Jesus, all love! I offer thee these humble

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prayers for myself and for all who unite with me in spirit to adore thee; vouchsafe out of thy great goodness to hear and answer them, chiefly for that one among us who first shall end his mortal life. Sweet heart of Jesus! pour into his heart in his death agony thine inward consolations; take him within thy sacred wounds; cleanse him from all stains in that furnace of love, that so thou mayest soon open to him the gates of thy eternal glory, there to intercede with thee for all those who tarry yet in this land of exile.

Holiest heart of my most loving Jesus! for myself, a wretched sinner, and for all who unite with me in adoring thee, I purpose to renew and offer to thee these acts of adoration and these prayers, at every moment, and to the last instant of my life. I recommend to thee, my Jesus, the Church, thy well-beloved spouse, and our true mother; the souls who are following the path of justice, poor sinners, the afflicted, the dying, all men on the whole face of the earth. Let not thy blood be shed in vain for them; and vouchsafe, lastly, to apply it to the relief of the souls in purgatory, and, above all, to those who in life were wont to adore thee devoutly.

Most loving heart of Mary, which, amongst the hearts of all God's creatures, art at once the purest and the most inflamed with love for Jesus, and the most compassionate toward us, poor sinners! obtain for us from the heart of Jesus, our Redeemer, all the graces which we ask of thee. Mother of mercies, one throb, a single beat of thy burning heart, offered by thee to the heart of Jesus, has power to console us to the full. Grant us then this favor; and then the heart of Jesus, through the filial love he had for thee, and will ever have, will not fail to hear and answer our request. Amen.

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The Sovereign Pontiff, Pius VII., by a rescript, Feb. 12, 1808, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all the faithful who shall say these prayers, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each three times.

A PLENARY INDULGENCE, once a month, to all who shall have said them daily, as directed above, for a month, on any day, when, being truly penitent, after confession and communion, they shall pray for the intention of Sovereign Pontiff.

These indulgences, plenary and partial, were confirmed forever by his Holiness, Pope Pius IX., by a rescript of the S Congr. of Indulgences, June 18, 1876.

4.

NOVENA IN HONOR OF THE S. HEART OF JESUS.

The Sovereign Pontiff, Pius IX., by a rescript given at Gaeta, Jan. 5, 1849, and by another rescript of the S. Congr. of Indulgences, Nov. 26, 1876, enlarging the concession made by Pius VII., Jan. 13, 1818, granted, on the feast of the Sacred Heart, or at one other time during the year, to all the faithful who shall, with at least contrite heart and devotion, make a novena in honor of the Sacred Heart of Jesus with any formula of prayer, provided it be approved by competent ecclesiastical authority,

AN INDULGENCE OF THREE HUNDRED DAYS, every day;

A PLENARY INDULGENCE, during the novena, or on one of the eight days immediately following, provided that, being truly penitent, after confession and communion, they shall pray devoutly for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

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5.

THE LITTLE CHAPLET.

Deus in adjutorium, etc. | Incline unto mine aid, etc.

I. Most loving Jesus! my heart leaps for joy in thinking on thy loving sacred heart, all tenderness and sweetness for sinful man; and, with trust unbounded, it never doubts thy ready welcome. Ah me! my sins! how many and how great! With Peter and Magdalen, in tears, I bewail and abhor them, because they are an offence to thee, my sole and chief good. Grant me, O grant me pardon for them all! O may I die, I beseech thee, by thy loving heart, may I die rather than offend thee, and may I live only to correspond to thy love!

Say the *Our Father* once, the *Glory be to the Father* five times; and then:

O sweetest heart of Jesus! I implore
That I may ever love thee more and more.

II. My Jesus! I bless thy most humble heart; and I give thanks to thee, who, in making it my model, not only dost urge me, with much pressing, to imitate it, but, at the cost of so many humiliations, dost thyself stoop to point me out the path, and smooth for me the way to follow thee. Foolish and ungrateful that I am, how have I wandered far away from thee! Mercy, my Jesus, mercy! Away, hateful pride and love of worldly honor! With lowly heart I wish to follow thee, my Jesus, through humiliations and the cross, and thus to gain peace and salvation. Only be thou at hand to strengthen me, and I will ever bless thy sacred heart.

Our Father, once, *Glory be to the Father*, five times.

O sweetest heart of Jesus, etc.

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III. My Jesus! I marvel at thy most patient heart, and I thank thee for all those wondrous examples of unwearied patience which thou didst leave me to guide me on my way. It grieves me that I have still to reproach myself with my extravagant delicacy, shrinking from the slightest pain. O pour, then, into my heart, dear Jesus, eager and enduring love of suffering and of the cross, of mortification and of penance, that, following thee to Calvary, I may with thee attain the joys of paradise!

Our Father, once, *Glory be to the Father*, five times.

O sweetest heart of Jesus, *etc.*

IV. Dear Jesus! at the sight of thy most gentle heart, I shudder to see how unlike mine is to thine, since at a shadow, at a look, at a word of opposition, I fret and grieve. O, then, pardon my excesses, and give me grace that, in every contradiction, I may follow the example of thy unchangeable meekness, and so enjoy an everlasting holy peace.

Our Father, once, *Glory be to the Father*, five times.

O sweetest heart of Jesus, *etc.*

V. Sing praise to Jesus for his most generous heart, the conqueror of death and hell; yet never wilt thou reach its due with all thy praise. More than ever am I confounded, looking upon my coward heart, which, through human respect, dreads even a passing word. Courage, my soul! it shall be so with thee no more. My Jesus, I pray thee for such strength that, fighting and conquering on earth, I may one day rejoice triumphantly with thee in heaven.

Our Father, once, *Glory be to the Father*, five times.

O sweetest heart of Jesus, *etc.*

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Let us turn to Mary, consecrating ourselves to her more and more, and, trusting in her maternal heart, let us say to her:

By the precious gifts of thy sweetest heart, obtain for me, great mother of my God, and my mother Mary, a true and lasting devotion to the sacred heart of Jesus, thy well-beloved Son, that, united in every thought and affection with that heart, I may fulfil all the duties of my state of life with ready heart, serving my Jesus ever more, but especially on this day.

V. Cor Jesu flagrans amore nostri.

R. Inflamma cor nostrum amore tui.

OREMUS.

Illo nos igne, quæsumus, Domine, Spiritus Sanctus inflammet, quem Dominus noster Jesus Christus e penetralibus cordis sui misit in terram et voluit vehementer accendi. Qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

V. Heart of Jesus, burning with love for us.

R. Inflame our hearts with love of thee.

LET US PRAY.

Lord, we beseech thee, let thy Holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, thy Son, sent forth from his inmost heart upon this earth, and willed that it should burn with vehemence. Who liveth and reigneth with thee, in the unity of the same Holy Spirit, God, for ever and ever. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, March 20, 1815, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this chaplet:

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AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who, having said it, at least once a day, for a month, shall, on any day, being truly penitent, after confession and communion, pray devoutly, for some time, for the intention of His Holiness.

6.

PRAYER FOR THE FAITHFUL IN THEIR AGONY.

O clementissime Jesu, amator animarum: obsecro te per agoniam cordis tui sanctissimi, et per dolores matris tuæ immaculatæ, lava in sanguine tuo peccatores totius mundi, nunc positos in agonia et hodie morituros. Amen.

V. Cor Jesu in agonia factum, miserere morientium.

Most merciful Jesus, lover of souls! I pray thee, by the agony of thy most sacred heart, and by the sorrows of thy immaculate mother, wash in thy blood the sinners of the whole world who are now in their agony, and are to die this day. Amen.

V. Heart of Jesus, once in agony, pity the dying.

In order to animate the faithful to pray often in the day for those who are in their agony, the Sovereign Pontiff, Pius IX., by a decree of the S. Congr. of Indulgences, dated from Portici, Feb. 2, 1850, granted, every time that this prayer and versicle are said, with at least contrite heart and devotion,

AN INDULGENCE OF ONE HUNDRED DAYS.

To those who shall say it at least three times a day for a month, at different hours of the day,

A PLENARY INDULGENCE, once a month, on any day when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there for the intention of His Holiness.

7.

EJACULATION.

May the sacred heart of Jesus be loved everywhere!

His Holiness, Pope Pius IX., by an autograph rescript, Sept.

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23, 1860, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

8.

EJACULATION.

Jesu mitis et humilis corde, fac cor meum sicut cor tuum.	Jesus, meek and humble of heart, make my heart like unto thine.

His Holiness, Pope Pius IX., by an autograph rescript, Jan. 25, 1868, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

9.

EJACULATION.

May the heart of Jesus in the most blessed sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

His Holiness, Pope Pius IX., by an autograph rescript, Feb. 29, 1868, granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

10.

THE MONTH OF JUNE.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, May 8, 1873, granted to all the faithful who, during the month of June, either in public or in private, shall, with at least contrite heart, say some special prayers, or perform some pious acts in honor of the most sacred heart of Jesus:

AN INDULGENCE OF SEVEN YEARS, once a day.

A PLENARY INDULGENCE, on any one day of the month, pro-

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vided that, being truly penitent, after confession and communion, they shall visit some church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness.

11.

EJACULATION.

O sweetest heart of Jesus! I implore
That I may ever love thee more and more.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, granted to all the faithful, every time that, with at least contrite heart and devotion, they say this ejaculation:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all who have the pious custom of saying it daily, on any day, when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness.

12.

ACTS OF HOMAGE TO THE EUCHARISTIC HEART OF JESUS.

I.

Prayer.

Heart of Jesus in the eucharist, sweet companion of our exile, I adore thee.
Eucharistic heart of Jesus;
Solitary heart, humiliated heart;
Abandoned heart, forgotten heart;
Despised heart, outraged heart;
Heart unknown by men;
Heart loving our hearts;
Heart desiring to be loved;

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Heart patient in waiting for us;
Heart eager to grant our requests;
Heart desirous of being besought;
Heart source of new graces;
Silent heart, wishing to speak to our souls;
Heart, sweet refuge of the hidden life;
Heart teaching the secrets of divine union;
Heart of him who sleeps yet ever watches;
Eucharistic heart of Jesus, have mercy on us.
Jesus, victim! I wish to console thee;
To unite myself with thee;
To immolate myself with thee;
To annihilate myself before thee;
To forget myself to think of thee;
To be forgotten and despised for love of thee—
Not to be loved or understood save only by thee;
I will be silent to listen to thee—
I will leave myself, to lose myself in thee.

Grant that I may thus quench thy thirst, the thirst for my salvation and sanctification, and that, purified, I may offer thee a pure and true love.

I will no longer weary thy patience; take me, I give myself to thee.

I offer thee all my actions; my mind, that thou mayest illuminate it; my heart, that thou mayest direct it; my will, that thou mayest render it firm; my misery, that thou mayest succor it; my soul and my body, that thou mayest nourish them.

Eucharistic heart of my Jesus, whose blood is the life of my soul, I will no longer live, but live thou alone in me. Amen.

II.

Consecration.

Jesus! adorable Saviour, hidden in the sacrament

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of thy love, dwelling amongst us to sweeten our exile, shall I not exert myself to console thee? Shall I not offer thee my heart, since thou hast given me thine? It is true, that to give myself to thee is for my own advantage; it is to find the inestimable treasure of a loving, disinterested, faithful heart, such as I would wish my own to be. Thus I, who can give nothing, am always receiving. Lord, I cannot rival thee in generosity, but I love thee; deign to accept my poor heart, and although it is worth nothing, still it may become something by thy grace. Since it loves thee, do thou make it good for something and keep it. Eucharistic heart of Jesus! I consecrate to thee all the faculties of my soul; all the powers of my body. I wish to endeavor to know and love thee ever more and more, and to make thee better known and loved by others. I wish to labor only for thy glory; and to do only that which thy Father wills. I consecrate to thee all the moments of my life in a spirit of adoration before thy royal presence; of thanksgiving for this incomparable gift; in reparation for our cruel indifference; and in incessant supplication, that our prayers offered to thee, with thee and in thee, may ascend purified and fruitful to the throne of God's mercy and for his eternal glory. Amen.

III.

Ejaculation.

Eucharistic heart of Jesus, burning with love for us, inflame our hearts with love for thee.

IV.

Act of Atonement.

Eucharistic heart of my God, breathing and palpitating beneath the veils of the most sacred species,

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adore thee. Moved by a new love in the presence of the immense benefit of the divine eucharist, penetrated with regret at my own ingratitude, I humbly annihilate myself in the still greater abyss of thy mercies. Thou hast chosen me from my youth; thou hast not disdained my infirmity; descending into my poor heart, thou didst come to invite it to a mutual love, giving happiness and peace. And I lost all because I was unfaithful to thee, O my Jesus. I allowed my mind to become distracted and my heart to become cold; I listened to myself and I forgot thee. Thou didst wish to be my guide, my counsellor, the protector of my life, and I, allowing my passions to smother this sweet attraction, lost sight of thee and forgot thee. In the salutary pains of trial, in the joys of consolation, in my difficulties and my necessities, instead of having recourse to thee, I sought creatures and forgot thee. I forgot thee in the beloved tabernacles wherein thy love languishes; in the churches of the city wherein thou art insulted; in sacrilegious and indifferent hearts, and in my own guilty one, O Jesus, even before and after having received thee. Eucharistic heart of my Saviour, the delight of my first communion and during the days of my fidelity, I surrender myself to thee. Come back, come back, and draw me anew to thyself. Pardon me once more, and I will expiate all by the strength of my love. Glorious archangel S. Michael, and you beloved S. John, offer my reparation to Jesus and be propitious to me. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, July 18, 1885, granted to all the faithful, who with contrite hearts, devoutly recite the above acts of homage:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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13.

DAILY OFFERING TO THE SACRED HEART OF JESUS.

Domine Jesu Christe, in unione illius divinæ intentionis, qua ipse in terris per sanctissimum cor tuum laudes Deo persolvisti et nunc continenter in eucharistiæ sacramento ubique terrarum persolvis usque ad consummationem sæculi; ego per hanc diem integram, nulla nec minima quidem parte excepta, ad imitationem sacratissimi cordis B. Mariæ semper virginis immaculatæ, tibi libentissime offero omnes meas intentiones et cogitationes, omnes meos affectus et desideria, omnia mea opera et verba.

O Lord Jesus Christ, in union with that divine intention with which thou, whilst on earth, didst give praise to God through thy most sacred heart, and which thou dost still everywhere offer to him in the holy eucharist, even to the consummation of the world; I, in imitation of the most sacred heart of the ever immaculate Virgin Mary, do most cheerfully offer to thee, during this entire day, all my thoughts and intentions, all my affections and desires, my words and all my works.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 19, 1885, granted to all the faithful who, with at least contrite heart and devotion, shall recite this offering:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

14.

EJACULATION.

Sweet Heart of Jesus, be my love.

His Holiness, Leo XIII., in order to remove all doubts concerning Indulgences previously granted for the reciting of the above ejaculation, declared, through the S. Congr. of Indulgences, May 21, 1892, that the only one now in force is

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

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15.

EJACULATION.

Heart of Jesus, burning with love of us, inflame our hearts with love of thee.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 16, 1893, granted to the faithful who shall recite devoutly the said ejaculation

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

16.

AN ACT OF CONSECRATION, COMPOSED BY BL. MARGARET MARY ALACOQUE.

I, N. N., give and consecrate to the Sacred Heart of Jesus Christ my person and my life, all my actions, pains and sufferings, resolved of not using any portion of my own self but for his honor, love and glory.

My irrevocable determination is to be entirely his, and to do everything for his love, renouncing with all my heart any act that may displease him.

I do choose you, O most Sacred Heart, for the only object of my love, the protector of my life, the security of my salvation, the safeguard against my frailty and fickleness, the reparation for my delinquencies in life, and my most secure refuge in the hour of death.

Be yourself, O bountiful Heart, my justification before your Divine Father, and defend me from the dread of his just wrath. O most loving Heart, I place all my trust in you, for I am afraid of my own malice and weakness, but all my hope rests with your mercy.

Destroy, then, in me whatever may displease you or resist you; would that the pure love of you be so

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deeply imprinted in my heart that I could never forsake you or be separated from you.

I beseech you, by all your mercies towards me, that my name may be written in you; since I crave but one thing, that all my happiness and glory may be to live and to die as your most humble servant. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, January 13, 1898, granted to all the faithful who shall recite the above consecration

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

17.

FEAST OF THE SACRED HEART.

The Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, July 7, 1815, granted:

A PLENARY INDULGENCE to all the faithful who, being truly penitent, after confession and communion, shall visit any church or public oratory in which the feast of the Sacred Heart is celebrated, and pray there for the intention of the Sovereign Pontiff.

He granted also permission to transfer the feast, with leave of the Ordinaries of the respective places, to any other day in the year.

Moreover, His Holiness, Leo XIII., by a decree of the S. Congr. of Rites, June 28, 1889, granted to all the faithful who shall assist at the devout offices celebrated before the Blessed Sacrament exposed to public veneration on the feast of the Sacred Heart of Jesus, either on the feast itself, or on the transferred feast, the same indulgences granted by the Sovereign Pontiffs for assisting at the divine office during the octave of Corpus Christi (page 118).

18.

PIOUS EXERCISE OF THE FRIDAYS IN HONOR OF THE SACRED HEART OF JESUS.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Sept. 7, 1897, has granted to the faithful who, on Friday, after confession and communion, shall meditate for some time upon the infinite goodness of the Sacred Heart of Jesus, and pray according to the intentions of the Sovereign Pontiff,

A PLENARY INDULGENCE, on the first Friday of every month;

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on all the other Fridays of the year.

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THE MOST BLESSED VIRGIN MARY.

I.

THE CHAPLET OF S. BRIDGET.

This chaplet, so called because S. Bridget, of Sweden, originated and first propagated it, is recited in honor of Mary most holy and in memory of the sixty-three years which it is said she passed upon this earth. It consists of six divisions, each containing one *Our Father*, ten *Hail Marys* and a *Creed*. After these six divisions another *Our Father* is added to complete the number seven, in honor of Mary's joys and sorrows: also, three *Hail Marys* are finally added to make up the above-named number, sixty-three.

The Sovereign Pontiff, Leo X., by a bull of July 10, 1515, granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all the faithful who, either alone or in company with others, shall recite this chaplet devoutly; also

AN INDULGENCE OF ONE HUNDRED DAYS, for each *Our Father*, *Hail Mary* and *Creed*.

The Sovereign Pontiff, Benedict XIV., by a brief, Jan. 15, 1743, confirming the above indulgences, granted moreover:

A PLENARY INDULGENCE, at the hour of death, to those, who having been accustomed to recite this chaplet at least once a week, shall recommend their own souls devoutly to God, after confession and communion, and shall invoke the most holy

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name of Jesus, at least with their hearts, if unable to do so with the lips.

A PLENARY INDULGENCE to those who have been accustomed to recite this chaplet every day for an entire month, on any one day of the same month, of their own selection, if, after confession and communion, they visit a church, and there pray for concord among Christian princes, the extirpation of heresy, and the exaltation of the holy Church.

AN INDULGENCE OF FORTY DAYS to all those who carry this chaplet about with them, if, at the tolling of the bell, they kneel down and pray for the sóul in its agony.

AN INDULGENCE OF TWENTY DAYS to those who carry this chaplet about with them, and, being sorry for their sins, shall make an examination of conscience and say the *Our Father* and the *Hail Mary*, three times each.

AN INDULGENCE OF ONE HUNDRED DAYS to those who, carrying this chaplet about with them, shall on any day, whether feast or feria, hear mass, or a sermon, or accompany the holy viaticum, or bring back any sinner to the way of salvation; or do any other good work in honor of our Lord Jesus Christ, or of the blessed Virgin Mary, or of S. Bridget, and shall recite the *Our Father* and the *Hail Mary*, each three times.

The Sovereign Pontiff, Clement XI., by the bull, *De salute gregis*, Sept. 22. 1714, granted:

A PLENARY INDULGENCE to those who shall recite consecutively at least five decades of the Chaplet of S. Bridget, composed of one *Our Father*, ten *Hail Marys* and one *Creed* each, every day for an entire year, on any day of their own selection, when, truly penitent, they go to confession and communion, and pray as directed above.

Moreover, the Sovereign Pontiff, Benedict XIV., in the brief already cited, granted:

A PLENARY INDULGENCE to those accustomed to recite five consecutive decades of the Chaplet of S. Bridget, at least once

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a week, if, after confession and communion on the day of her feast (Oct. 8), they visit their parish or other church, and there pray as above directed.

In order to gain these indulgences it is requisite that the chaplets, whether of the six decades or the ordinary ones, should be blessed by the superiors of the monastic houses or other priests of the Order of S. Saviour, sometimes called of S. Bridget, deputed by them, or by others having the faculty from them. After they have been blessed, they cannot be sold, or lent, for the purpose of communicating the annexed indulgence to others, according to the express command of the said Pope, Clement XI., in the bull above-named, and according to the general decrees of the S. Congr. of Indulgences.

2.

ROSARIES BLESSED BY THE CROSIER CANONS.

By the brief, *Regularem vitam*, dated Aug. 20, 1516, the Sovereign Pontiff, Leo X., granted to all the faithful who should devoutly recite the *Our Father* and the *Hail Mary* upon a rosary of the blessed Virgin Mary, blessed by the Master-General of the Regular Canons of S. Augustine of the Order of the Holy Cross, commonly called *Crosier Canons:*

AN INDULGENCE OF FIVE HUNDRED DAYS, each time.

By rescripts of the S. Congr. of the Propaganda Fide of July 13, 1845, and Jan. 9, 1848, the Sovereign Pontiffs, Gregory XVI. and Pius IX., permitted the Master-General of the Order of the Holy Cross to delegate to other Canons of the same order the faculty of blessing and imparting the above-mentioned indulgence to rosaries of the blessed Virgin. Some doubts having lately arisen concerning this faculty and been proposed to the S. Congr. of Indulgences, the latter, by a decree issued March 14, 1884, and approved by his Holiness, Pope Leo XIII., has definitely recognized it as pertaining to the Crosier Canons only.

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3.

THE OFFICE OF THE BLESSED VIRGIN.

His Holiness, Leo XIII., by a decree of the S. Congr. of Indulgences, November 17, 1887, granted to the faithful who shall recite the whole office of the Blessed Virgin, even to those who are bound to recite it,

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, once a day;

A PLENARY INDULGENCE, once a month, on any day, to those who have recited it on every day of the month on the usual conditions: Confession and communion;

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to those who shall have recited only Matins and Lauds.

Moreover, His Holiness, by a rescript of the same S. Congr., December 8, 1897, revoked the indulgences of fifty and of fifteen days granted by St. Pius V. in the Bull *Superni omnipotentis Dei*, April 5, 1571, and granted

AN INDULGENCE OF FIFTY DAYS for the reciting of each hour of said office, as also for the reciting of the Vespers and Compline apart from the rest of the office.

4.

ANGELUS DOMINI.—REGINA CŒLI.

I.

Angelus Domini.

V. Angelus Domini nuntiavit Mariæ, et concepit de Spiritu Sancto.

V. The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

Ave Maria, etc.

Hail Mary, etc.

V. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

V. Behold the handmaid of the Lord: be it done unto me according to thy word.

Ave Maria, etc.

Hail Mary, etc.

V. Et verbum caro factum est, et habitavit in nobis.

V. And the Word was made flesh, and dwelt among us.

Ave Maria, etc.

Hail Mary, etc.

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The following may be added.

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, holy mother of God.

R. That we may be made worthy of the promises of Christ.

OREMUS.

Gratiam tuam, quæsumus Domine, mentibus nostris infunde: ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

R. Amen.

LET US PRAY.

Pour forth, we beseech thee, O Lord! thy grace into our hearts, that we unto whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of the resurrection. Through the same Christ our Lord.

R. Amen.

II.

Regina Cœli.

Regina cœli lætare. Alleluia.

Quia quem meruisti portare. Alleluia.

Resurrexit sicut dixit. Alleluia.

Ora pro nobis Deum. Alleluia.

V. Gaude et lætare, virgo Maria. Alleluia.

Queen of heaven, rejoice. Alleluia.

For he whom thou wast made worthy to bear. Alleluia.

Hath risen as he said. Alleluia.

Pray for us to our God. Alleluia.

V. Rejoice and be glad, O Virgin Mary. Alleluia.

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V. Quia surrexit Dominus vere. Alleluia.

OREMUS.

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es: præsta, quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum. Amen.

V. For the Lord hath risen indeed. Alleluia.

LET US PRAY.

God, who through the resurrection of thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant us, we beseech thee, that, through the intercession of the Virgin Mary, his mother, we may attain the joys of eternal life. Through the same Christ our Lord. Amen.

The Sovereign Pontiff, Benedict XIII., by a brief, *Injunctæ nobis*, Sept. 14, 1724, granted:

A PLENARY INDULGENCE, once a month, to all the faithful who, every day, at the sound of the bell, in the morning, or at noon, or in the evening at sunset, shall say devoutly, on their knees, the *Angelus Domini*, with the *Hail Mary*, three times, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

AN INDULGENCE OF ONE HUNDRED DAYS, on all the other days in the year, every time that, with at least contrite heart and devotion, they shall say these prayers; and he, moreover, declared that these indulgences, both plenary and partial, are not suspended in the Holy Year.

The same Sovereign Pontiff, by a rescript of the S. Congr. of Indulgences, Dec. 5, 1727, granted that religious of both sexes, or others who live in community, if they cannot say the *Angelus*

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at the sound of the bell, as prescribed above, by reason of their being engaged in some exercise, according to their respective rules or constitutions, may gain these indulgences, provided that, on the conclusion of such exercise, they immediately say the above-mentioned prayers.

The Sovereign Pontiff, Benedict XIV., through his Eminence, the Cardinal Vicar, confirmed these indulgences, April 20, 1742, declaring, at the same time, that these prayers should be said standing on Saturday evening and on Sunday.

He, moreover, ordered that, during the paschal season, which begins with the chant of Alleluia in the mass of Holy Saturday, and expires at the first vespers of Trinity Sunday, instead of the above prayers, the *Regina Cœli*, with its versicle and prayer, *Deus, qui per resurrectionem*, should be said standing; for its recital, he granted the same indulgence as for the *Angelus*.

Those, however, who do not know by heart this anthem (the *Regina Cœli*), may gain the same indulgences by saying the *Angelus*, as directed above.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Congr. of the Propaganda, March 18, 1781, granted that, in those places where no bell is rung at the times stated above, the faithful may gain the indulgences if, about the hours specified, they say, with at least contrite heart and devotion, the *Angelus*, or the *Regina Cœli* in the paschal season.

Finally, his Holiness, Pope Leo XIII., by a decree of the S. Congr. of Indulgences, April 3, 1884, benignly permitted that the above-named indulgences may be gained by the faithful who, reasonably prevented from kneeling or from waiting for the sound of the bell, shall attentively and devoutly recite, either in the morning, towards midday, or in the evening, the versicle, *Angelus Domini*, with the three *Hail Marys*, and the other versicle, *Pray for us*, etc., with the prayer, *Pour forth, we beseech thee, O Lord*; or, during Easter time, the antiphon, *Triumph, O Queen of Heaven*, with its appropriate versicle and

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prayer; or, if they do not know how to read, or to recite from memory these verses, antiphons, and prayers, shall say, at the times prescribed, five *Hail Marys*.

5.

CHAPLET OF THE SEVEN DOLORS.

Act of Contrition.

O Saviour, my sole and only love! see me before thy divine presence, all confusion by reason of the many grievous injuries I have done thee. With my whole heart I ask thy pardon for them; repenting of them out of pure love for thee, and, at the thought of thy great goodness, hating and loathing them above every other evil of this life. Would that I had died a thousand times ere ever I had offended thee! but now I am most firmly resolved to lose my life a thousand times rather than to offend thee again. My Jesus crucified, I firmly purpose to cleanse my soul forthwith by thy most precious blood, in the sacrament of penance. And thou, most tender Virgin, mother of mercy, and refuge of the sinner, do thou, by thy bitter pains, obtain for me the pardon of my sins. Meanwhile, praying, in accordance with the wishes of so many holy Pontiffs, for the indulgences attached to this chaplet, I hope thereby to obtain remission of all the punishment due to my sins.

I. With this heartfelt confidence, I meditate on the first dolor, when Mary, virgin mother of my God. presented Jesus, her only-begotten Son, in the temple, laid him in the arms of holy old Simeon, and heard his word of prophecy, "A sword shall pierce thy own soul," which foretold the passion and death of her Son Jesus.

Our Father, once, *Hail Mary*, seven times.

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II. The second dolor of the blessed Virgin was when she had to fly into Egypt on account of the persecution of cruel Herod, who impiously sought to slay her well-beloved Son.

Our Father, once, *Hail Mary*, seven times.

III. The third dolor of the blessed Virgin was when, after having gone up to Jerusalem, at the Passover, with Joseph, her spouse, and Jesus, her beloved Son, she missed him while returning to her humble dwelling, and for three days bewailed the loss of her sole-beloved one.

Our Father, once, *Hail Mary*, seven times.

IV. The fourth dolor of the blessed Virgin was when she met her most loving Son, Jesus, carrying on his tender shoulders the heavy cross, whereon he was to be crucified for our salvation.

Our Father, once, *Hail Mary*, seven times.

V. The fifth dolor of the blessed Virgin was when she saw her Son, Jesus raised upon the tree of the cross, and all his sacred body pour forth blood; and then, after three long hours of agony, beheld him die.

Our Father, once, *Hail Mary*, seven times.

VI. The sixth dolor of the blessed Virgin was when she saw the lance pierce the sacred side of Jesus, her beloved Son, and then received his holy body taken down from the cross and laid in her stainless bosom.

Our Father, once, *Hail Mary*, seven times.

VII. The seventh and last dolor of the blessed Virgin, queen and advocate of us, her servants, miserable sinners, was when she saw the holy body of her Son laid in the sepulchre.

Our Father, once, *Hail Mary*, seven times.

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Then say the *Hail Mary* three times, in veneration for the tears which Mary shed in her sorrows, to obtain thereby true sorrow for our sins, and the holy indulgences attached to this pious exercise.

V. Ora pro nobis, virgo dolorosissima.

R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, Virgin most sorrowful.

R. That we may be made worthy of the promises of Christ.

OREMUS.

Interveniat pro nobis, quæsumus, Domine Jesu Christe, nunc et in hora mortis nostræ, apud tuam clementiam, beata virgo Maria mater tua, cujus sacratissimam animam in hora tuæ passionis doloris gladius pertransivit. Per te, Jesu Christe, salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas, etc. Amen.

LET US PRAY.

Grant, we beseech thee, O Lord Jesus Christ, that the most blessed Virgin Mary, thy mother, may intercede for us before the throne of thy mercy, now, and at the hour of our death, through whose most holy soul, in the hour of thine own passion, the sword of sorrow passed. Through thee, Jesus Christ, Saviour of the world, who livest and reignest, with the Father and the Holy Ghost, for ever and ever. Amen.

The Sovereign Pontiffs, Benedict XIII., by the brief, *Redemptoris Domini*, Sept. 26, 1724; Clement XII., by the brief, *Unigeniti Filii Dei*, Dec. 12, 1734, and Pius IX., by a rescript of the S. Congr. of Indulgences, July 18, 1877, granted or confirmed the following indulgences:

AN INDULGENCE OF TWO HUNDRED DAYS, for every *Our*

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Father, and the same for every *Hail Mary*, to all the faithful who, being truly penitent, after confession, or at least with a firm purpose of going to confession, shall say this chaplet in a church of the Order of the Servants of Mary, or who shall practise this devotion anywhere on Fridays, during Lent, and on the feast and during the octave of the Seven Dolors of the blessed Virgin Mary.

AN INDULGENCE OF ONE HUNDRED DAYS for each Our Father and each Hail Mary to those who shall perform this pious exercise anywhere, on any day of the year.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to any one who shall say this chaplet, alone or in company with others.

AN INDULGENCE OF ONE HUNDRED YEARS to those who have received the chaplet directly from a religious of the Order of the Servants of Mary, every time that, being truly penitent, after confession, or at least with a firm purpose of going to confession, they shall say it with devotion.

AN INDULGENCE OF ONE HUNDRED AND FIFTY YEARS to those who shall say it on Mondays, Wednesdays, and Fridays and feasts of obligation, provided that, being truly penitent, after confession, they shall have received it directly from a religious of the same order, and carry it about them.

AN INDULGENCE OF TWO HUNDRED YEARS to all the faithful who, having made an exact examination of conscience, being truly penitent, after confession, shall say this chaplet with devotion and pray for the intention of the Sovereign Pontiff;

AN INDULGENCE OF TEN YEARS to those who keep one of these chaplets about them, and say it frequently, every time that, being truly penitent, after confession and communion, they shall assist at mass or hear a sermon with due attention, or accompany the blessed sacrament when carried to the sick, or reconcile enemies, or bring sinners to repentance, or say the *Our Father* and the *Hail Mary* seven times, or do any spiritual or

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corporal work of mercy, in honor of our Lord Jesus Christ, the blessed Virgin, or their patron saint.

A PLENARY INDULGENCE, once a year, to all those who have the pious custom of saying it four times a week, on any day when, being truly penitent, after confession and communion, they shall say it with devotion.

A PLENARY INDULGENCE, once a month, to all those who shall say it every day for a month, if, being truly penitent, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.

As for the gaining of the indulgences, besides reciting the prescribed *Our Fathers* and *Hail Marys*, the mention and consideration of the principal sorrows which the blessed Virgin Mary suffered in the life and death of her divine Son is necessary, and as not only idiots, but many others among the faithful, have not always the capacity for meditating, his Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, May 15, 1886, has permitted that the indulgences spoken of in Nos. 1, 2, 3, 4, 7 and 9 may be gained by those of the faithful who, for whatever reason, in reciting the Crown of the Seven Dolors, do not apply themselves either to reading or meditating upon the same Dolors, provided however, that they comply with the other conditions imposed.

To obtain the above indulgences it is necessary that the rosary should be blessed by the Superiors of the Order of the Servants of Mary, or by others of the same order deputed by these Superiors, and held in the hand whilst reciting it. By a grant of His Holiness, Leo XIII. (rescript of the S. C. of Indulgences, June 8, 1898), where two or more persons recite it together one may hold the rosary and the others, putting aside anything that would interfere with interior recollection, may thus unite in prayer with the one holding the rosary.

These rosaries may also be blessed by other priests holding special faculties, but in that case the faithful cannot gain the indulgences Nos. 4 and 5.

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6.

THE ROSARY OF S. DOMINIC.

S. Dominic, the founder of the Order of Friars Preachers, in order to stem the flood of the Albigensian heresy, which was spreading far and wide, but especially in France, in obedience to a revelation received from the blessed Virgin, to whom he had recourse for this purpose, instituted, about the year 1206, and spread with great success the devotion of the holy rosary, which, for many centuries, has produced the most marvelous results in the Christian world.

This devotion, also called the Marian Psalter, consists in reciting uninterruptedly, one hundred and fifty *Hail Marys* (which is the number of the Psalms) separated into fifteen decades or divisions, each one of which begins with an *Our Father*, and simultaneously meditating upon the principal mysteries of the life, death, and resurrection of our Lord Jesus Christ.

In order to animate all the faithful to have recourse often to the blessed Virgin by making use of this devotion, Benedict XIII., by the brief, *Sanctissimus*, April 13, 1726, granted to all the faithful who, with devotion and at least contrite heart, shall say either the whole rosary of fifteen decades, or a third part of it, that is, five decades:

AN INDULGENCE OF ONE HUNDRED DAYS for every *Our Father* and every *Hail Mary*.

A PLENARY INDULGENCE, once a year, to those who, having said the fifteen decades, or, at least, five decades, every day for a year, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

The Sovereign Pontiff, Sixtus IV., by a bull, *Ea quae ex fidelium*, May 12, 1479, granted to all the faithful who shall say a third part of the Rosary

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AN INDULGENCE OF FIVE YEARS AND FIVE QUARANTINES each time. To gain this indulgence it is not necessary to use a Rosary that has been blessed.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, May 12, 1851, confirmed these indulgences, and granted, besides, to all the faithful who, with at least contrite heart and devotion, shall say a third part of the rosary in company with others, either at home or in the church, in public or in private oratories:

AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES, once a day.

A PLENARY INDULGENCE, on the last Sunday in every month, to all who are in the habit of saying with others, at least three times a week, the third part of the rosary, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

For the obtaining of these indulgences several things are required: 1st, that the rosaries should be blessed by some priest of the Order of Friars Preachers, or other duly authorized priest; 2d, that one of these rosaries should be held in the hand and used in the customary way during the recitation of the prayers—when, however, the rosary is said by two or more persons together, by benign concession of the Sovereign Pontiff, Pius IX. (decree of the S. Congr. of Indulgences, Jan. 22, 1858), it suffices if one of them holds the rosary to regulate its recital, and the others, laying aside any other occupation, shall comport themselves respectfully while praying with the one who holds the beads; 3d, that while saying the rosary, meditation should be made upon the mysteries of the birth, passion, death, resurrection, etc., of our Lord Jesus Christ, according to a decree of the S. Congr. of Indulgences of Aug. 12, 1726, approved by Benedict XIII. This Pontiff also declared, in his constitution, *Pretiosus*, May 26, 1727, § 4, that, for idiots, who were incapable of reflecting upon

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these mysteries, the devout recital of the rosary will be sufficient to gain the indulgences. At the same time, it was his express will, that such persons should accustom themselves, according to the scope of the rosary, to meditate upon the most holy mysteries of our redemption.

THE FOLLOWING IS ONE OF MANY WAYS OF PROPOSING THE MYSTERIES ON WHICH WE ARE TO MEDITATE WHILE WE SAY THE ROSARY.

The joyful mysteries.

In the first joyful mystery we consider how the archangel Gabriel announced to most holy Mary that she was to conceive and bring forth our Lord Jesus Christ.

In the second joyful mystery we consider how, when Mary heard that Elizabeth was pregnant, she went to her house, and stayed with her for three months.

In the third joyful mystery we consider how, when the time of Mary's delivery was come, she brought forth, in the city of Bethlehem, our Saviour Jesus Christ at midnight, and laid him in a manger between two brute beasts.

In the fourth joyful mystery we consider how most holy Mary, on the day of her purification, presented Christ our Lord in the temple, and placed him in the arms of the holy old man, Simeon.

In the fifth joyful mystery we consider how the Virgin Mary lost her Son, sought for him for three days, and at the end of the third day found him in the temple amid the doctors, disputing with them, being twelve years old.

The sorrowful mysteries.

In the first sorrowful mystery we consider how our

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Lord Jesus Christ prayed in the garden of Olivet, and sweated blood.

In the second sorrowful mystery we consider how our Lord Jesus Christ was cruelly scourged in Pilate's house, and had countless blows laid upon him.

In the third sorrowful mystery we consider how our Lord Jesus Christ was crowned with sharp thorns.

In the fourth sorrowful mystery we consider how Jesus was condemned to die, and, for his greater ignominy and pain, had laid upon his shoulders the heavy tree of the cross.

In the fifth sorrowful mystery we consider how, when Jesus came to Calvary, he was stripped of his garments and nailed with sharp nails to the cross, whereon he died before his sorrowing mother's eyes.

The glorious mysteries.

In the first glorious mystery we consider how Jesus Christ, our Lord, rose glorious the third day after his death and passion, triumphant over death, and never more to die.

In the second glorious mystery we consider how Jesus Christ, the fortieth day from his resurrection, ascended into heaven with great pomp and triumph, in the presence of his most holy mother and of his disciples.

In the third glorious mystery we consider how Jesus Christ sat on the right hand of the Father, and thence did send the Holy Ghost into the chamber where were assembled the apostles with the most holy Virgin.

In the fourth glorious mystery we consider how, twelve years after our Lord Jesus rose from the dead, his mother herself passed from this mortal life, and was carried into heaven by the angels.

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In the fifth glorious mystery we consider how, in heaven, Mary was crowned by her Son: in this mystery we also meditate on the glory of all the saints.

7.

ONE HOUR'S PRAYER IN THE YEAR.

The Sovereign Pontiff, Clement XII., by a decree of the S. Congr. of Indulgences, Feb. 4, 1736, granted:

A PLENARY INDULGENCE, once a year, to all those who, being truly penitent, after confession and communion, shall make one hour's prayer in honor of the blessed Virgin Mary, mother of sorrows, considering her sorrows, and saying other prayers suitable to this devotion.

8.

INVOCATION OF THE NAME OF MARY.

The Sovereign Pontiff, Clement XIII., by a decree of the S. Congr. of Indulgences, Sept. 5, 1759, confirmed anew the following indulgence, already granted by Sixtus V. and Benedict XIII., to all those who devoutly invoke the name of Mary.

AN INDULGENCE OF TWENTY-FIVE DAYS, each time.

9.

SALVE REGINA.—SUB TUUM PRÆSIDIUM.

I.

In the morning.

Salve regina, mater misericordiæ, vita dulcedo, et spes nostra salve. Ad te clamamus exules filii Hevæ; ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Hail, holy queen, mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve, to thee do we send up our sighs, mourning and

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Eja ergo, advocata nostra, illos tuos misericordes oculos ad nos converte; et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende, O clemens, O pia, O dulcis virgo Maria.

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Benedictus Deus in sanctis suis.

R. Amen.

weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus, O clement, O loving, O sweet Virgin Mary!

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in his saints.

R. Amen.

II.

In the evening.

Sub tuum præsidium confugimus, sancta Dei genitrix; nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos, semper virgo gloriosa et benedicta.

Dignare, *etc.*, *as above.*

We fly to thy patronage, O holy mother of God! despise not our petitions in our necessities, and deliver us from all dangers, O ever glorious and blessed Virgin.

Make me worthy, *etc.*, *as above.*

The Sovereign Pontiff, Pius VI., by a decree of the S. Congr. of Indulgences, April 5, 1786, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all the faithful who, moved by the true spirit of religion to atone in some manner for the insults offered to the most blessed Virgin Mary, mother of God, and to the saints, and to defend and pro-

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mote the worship and veneration of their holy images, shall say, with at least contrite heart and devotion, the *Salve Regina*, with the versicles, *Dignare me* and *Benedictus Deus*, in the morning, and *Sub tuum præsidium*, with the same versicles, in the evening.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on all the Sundays of the year.

A PLENARY INDULGENCE, twice a month, on any two Sundays, to all those who shall recite these prayers, as above directed, provided that, being truly penitent, after confession and communion, they shall pray, for some time, for the intention of his Holiness.

A PLENARY INDULGENCE on all the feasts of the blessed Virgin Mary, as well as on the feast of All-Saints, on fulfilment of the conditions prescribed above.

A PLENARY INDULGENCE, *at the hour of death*, to all those who, having said these prayers during life, shall then go to confession and communio or at least be heartily sorry for their sins.

10.

EJACULATION.

In conceptione tua, virgo Maria, immaculata fuisti; ora pro nobis Patrem cujus Filium Jesum de Spiritu Sancto conceptum peperisti.	In thy conception, O Virgin Mary! thou wast immaculate. Pray for us to the Father, whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Congr. of Indulgences, Nov. 21, 1793, granted to all the faithful, every time they shall say, with at least contrite heart and devotion, this ejaculatory prayer:

AN INDULGENCE OF ONE HUNDRED DAYS.

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II.

PRAYER AND ACT OF PRAISE.

Prayer to the Sacred Heart of Mary.

Heart of Mary, mother of God, our mother; heart most amiable, delight of the ever-adorable Trinity, and worthy of all the veneration and tenderness of angels and of men; heart most like the heart of Jesus, whose most perfect image thou art; heart full of goodness, ever compassionate toward our miseries! vouchsafe to thaw our icy hearts, and change them to the likeness of the heart of Jesus. Infuse into them the love of thy virtues, inflame them with that blessed fire with which thou dost ever burn. In thee let the holy Church find safe shelter; be thou its guardian and its ever-sweet asylum, its tower of strength, impregnable against the assaults of its enemies. Be thou the road leading to Jesus; be thou the channel whereby we receive all graces needful for our salvation. Be thou our help in need, our comfort in trouble, our strength in temptation, our refuge in persecution, our aid in danger; but especially in the last struggle of our life, at the moment of our death, when all hell shall be unchained against us to snatch away our souls, in that dread moment, that hour so terrible, on which depends our eternity—ah! then, most tender Virgin, do thou make us feel how great is the sweetness of thy mother's heart, how great thy power with the heart of Jesus, opening to us, in the very fount of mercy itself, a safe refuge, that so one day we too may join with thee in paradise in praising the heart of Jesus forever and forever. Amen.

Act of praise to the SS. Hearts of Jesus and Mary.

May the divine heart of Jesus and the immaculate heart of Mary be known, praised, blessed, loved,

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worshipped, and glorified always and in all places. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S Congr. of Indulgences, Aug. 18, 1807, and Feb. 1, 1816, granted:

AN INDULGENCE OF SIXTY DAYS, once a day, to those who, with at least contrite heart and devotion, shall say this prayer, together with the acts of praise to the SS. Hearts of Jesus and Mary.

A PLENARY INDULGENCE, on the feasts of the Nativity, of the Assumption and of the S. Heart of Mary, to all those who shall have said them, every day, during the year; provided that, on these feasts, being truly penitent, after confession and communion, they shall visit a church, or an altar in any church, dedicated to the blessed Virgin Mary, and pray for the intention of the Sovereign Pontiff.

A PLENARY INDULGENCE, at the hour of death, to those who, during life, shall have practised this pious exercise every day.

12.

PRAYER OF S. ALPHONSUS M. DE LIGUORI FOR EVERY DAY IN THE WEEK.

I.

Prayer for Sunday.

See, mother of my God! at thy feet a wretched sinner, who has recourse to thee, and puts his trust in thee. I am not worthy that thou shouldst even cast thine eyes upon me; yet well I know that thou, beholding Jesus, thy Son, dying for sinners, dost thyself yearn to save them. O mother of mercy, look on my miseries, and have pity on me. Men say thou art the refuge of the sinner, the hope of the despairing, the aid of the abandoned: be thou, then, my refuge, my hope, and my aid. It is thy prayers which must save me. For the love of Jesus Christ

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be thou my help, reach forth thy hand to the poor fallen wretch who cries to thee for succor. I know that thy heart delights to aid the sinner when thou canst: help me, then, now whilst thou canst. My sins have forfeited the grace of God and my own soul. Behold me in thy hands: O tell me what to do that I may regain my Saviour's grace, and lo! I do it. He bids me go to thee for help; he wills that I should seek thy tender pity's refuge, that so, not thy dear Son's merits only, but thine own prayers too, may help to save me. To thee, then, I have recourse; pray thou to Jesus for me, and make me know and feel what thou canst do for one who trusts in thee. Be it done unto me according to my hope. Amen.

Then say the Hail Mary, *three times, to the blessed Virgin Mary, in reparation for the blasphemies uttered against her.*

II.

Prayer for Monday.

Most holy Mary, queen of heaven! I, who was once the slave of Satan, now dedicate myself to thy service forever. I offer myself to honor and to serve thee while I live. Accept me as thy willing servant, and cast me not from thee as I deserve. Mother, in thee have I placed all my hope. All blessing and thanksgiving be to God, who in his mercy giveth me this trust in thee. True it is that in the past I was miserably fallen in sin. But, through the merits of Jesus Christ, and by thy prayers, I hope God has pardoned me my sins. Yet it is not enough, my mother, to be forgiven, whilst the thought appals me that I may still lose the grace of God. Danger is

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ever nigh, the devil sleeps not, fresh temptations assail me. Protect me, then, my sovereign mistress! help me against the assaults of hell. O never, never let me sin again, and offend Jesus, thy Son! No, never, never more suffer me to risk my soul, heaven, and my God, by sin. For this one grace I ask thee, Mary; this I desire; this may thy prayers obtain me. Such is my hope. Amen.

Hail Mary, *three times as above.*

III.

Prayer for Tuesday.

Holiest Mary, mother of goodness, mother of mercy! when I reflect on my sins and on the moment of my death, I tremble and am filled with confusion. My sweetest mother, in the blood of Jesus and in thy intercession are my hopes. Comfort of the afflicted! abandon me not at my death-agony; fail not to console me in that great affliction. If, even now, I am so tormented by remorse for sin committed, by the uncertainty of forgiveness, by the danger of a relapse, and the rigor of divine justice, how will it be with me then? Mother, before death overtake me, obtain for me a great sorrow for my sins, a true amendment, and a constant fidelity to God, in all that yet remains to me of life. And when, indeed, my hour is come, then do thou, Mary, be my hope, be thou mine aid in the anguish in which my soul will be overwhelmed; when the enemy sets before my face my sins, oh! comfort me then, that I may not despair. Obtain for me at that moment to invoke thee often, that, with thine own sweet name and that of thy most holy Son upon my lips, I may breathe forth my spirit. This grace thou

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hast granted to many of thy servants: I, too, desire it, and hope to obtain it.

Hail Mary, *three times, as above.*

IV.

Prayer for Wednesday.

Mother of God, most holy Mary, how often by my sins have I merited hell! Ere now the judgment had gone forth against my first mortal sin, hadst not thou, in thy tender pity, stayed awhile God's justice, and then, softening my hard heart, drawn me on to take confidence in thee. And oh! how often, in dangers which beset my steps, had I fallen, hadst not thou, loving mother that thou art, preserved me by the graces which thou didst obtain for me. My queen, what will thy pity and thy favor have availed me, if I perish in the flames of hell? If ever I have not loved thee, now, after God, I love thee above all things. Ah! suffer not that I turn away from thee and from God, who through thee hath granted me so many mercies. Lady most worthy of all love, suffer not that I be doomed to hate and curse thee forever in hell. Couldst thou bear to see a servant whom thou lovest lost forever? O Mary! say not so. Say not that I shall be among the lost! yet lost am I assuredly, if I abandon thee. But who can have the heart to leave thee? How can I ever forget the love which thou hast borne me? No, it is impossible for him to perish who hath recourse to thee, and who, with loyal heart, confides in thee. Leave me not to myself, my mother, or I am lost! Let me ever have recourse to thee! Save me, my hope! save me from hell, and first from sin, which alone can cause my eternal ruin.

Hail Mary, *three times, as above.*

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V.

Prayer for Thursday.

Queen of heaven, sitting enthroned above the nine choirs of angels nighest to God, from this vale of tears I, a wretched sinner, hail thee, praying thee, in thy love, to turn on me those gracious eyes of thine. See, Mary, see the danger in which I am and ever shall be, whilst I live upon this earth, of losing my soul, paradise, and God. In thee, Lady, is my hope. I love thee; and I sigh after the time when I shall see thee and praise thee in heaven's courts. O Mary! when will that blessed day come that I shall see myself safe at thy feet? When shall I kiss that hand so often outstretched to minister graces to me? Alas! too true it is, my mother, that in my life I have often been ungrateful; but if I reach heaven, there I will love thee for all eternity, and make reparation for my ingratitude by ever blessing and praising thee. Thanks be to God for having given me such trust in the precious blood of Jesus and in thy powerful intercession. In these, thy true servants have ever hoped, and none of them have been disappointed. No, neither shall I be deceived in mine. O Mary! pray to thy son Jesus, and I will pray him too, by all the merits of his passion, to strengthen and increase this hope.

Hail Mary, *three times, as above.*

VI.

Prayer for Friday.

Mary, of all creation the noblest, highest, purest, fairest, holiest work of God! O that all men knew thee and loved thee, my queen, as thou deservest to be loved! Yet great is my consolation, Mary, that

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so many blessed souls in heaven, and so many just souls still on earth, are filled with love for thy beauty and goodness. But above all I rejoice in this, that God himself loves thee alone more than all men and angels. I too, loveliest queen, I, a miserable sinner, dare to love thee, mean though my love be. I would I had a greater love, a more tender love: this thou must gain for me, since to love thee is the surest mark of predestination, and a grace which God vouchsafes to the elect. Then, too, my mother, when I reflect upon the debt I owe thy Son, I see that his love for me demands in return an immeasurable love. Do thou, who desirest nothing else than to see him loved, pray that I may obtain this grace—a great love of Jesus Christ. Obtain it, thou who obtainest from God what thou wilt. Not goods of earth, nor honors, nor riches do I covet, but that which thine own heart desires most—to love my God alone. Oh! can it be that thou wilt not aid me in a desire so acceptable to thee? Impossible! even now I feel thy help, even now thou prayest for me. Pray, Mary, pray; and never cease to pray, till thou dost see me safe in paradise, sure of possessing and of loving my God and thee, my dearest mother, for ever and ever. Amen.

Hail Mary, *three times, as above.*

VII.

Prayer for Saturday.

O my most holy mother! on the one hand, I see the graces thou hast obtained for me; and on the other, the ingratitude I have shown thee. The ungrateful are unworthy of all favors; yet not for this will I distrust thy mercy. Great advocate, have pity on me. Thou, Mary, dost bestow every grace which

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God vouchsafes to us sinners, and therefore did he make thee mighty, rich, and kind, that so thou mightest succor us. I wish to save my soul. In thy hands I place my eternal welfare; to thee I intrust my soul. I wish to be of those who are thy special servants: cast me not, then, away. Thou art ever seeking the wretched, to console them. Do not abandon a wretched sinner who has recourse to thee. Speak for me, Mary: thy Son grants what thou askest. Take me under thy protection, and it is enough; because, with thee to guard me, I fear no ill. No, not my sins, because thou wilt obtain God's pardon for them: nor the devils, because thou art far mightier than hell: nor my judge, Jesus Christ, for, at thy prayer, he will lay aside his wrath. Protect me, then, my mother; obtain for me pardon of my sins, love for Jesus, holy perseverance, a good death, and paradise. It is true, I merit not these graces; yet do thou only ask them of our God, and lo! they shall be mine. Pray, then, to Jesus for me. Mary, my queen, in thee I trust; in this trust I rest, I live; in this trust I hope to die. Amen.

Hail Mary, *three times, as above.*

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, June 21, 1808, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all the faithful who, with at least contrite heart and devotion, shall say, on the days assigned, together with the *Hail Mary*, three times, these prayers, to make some reparation for the many blasphemies uttered against her, not only by unbelievers, but also by bad Christians.

A PLENARY INDULGENCE, once a month, to all who, having said these prayers every day, for a month, as directed above, if, being truly penitent, after confession and communion, they shall pray to God for holy Church.

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These indulgences, both plenary and partial, were confirmed forever by his Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, June 18, 1876.

13.

FIVE NOVENAS IN HONOR OF MOST HOLY MARY

To all the faithful who, by themselves or with others, in church, or in their own houses, with at least contrite heart and devotion, shall make any of the following novenas, in preparation for the principal feasts of Mary most holy, the Sovereign Pontiff, Pius VII., by rescripts, Aug. 4 and Nov. 24, 1808, and Jan. 11, 1809, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, every day.

A PLENARY INDULGENCE to all who shall make these novenas, and afterward, either on the feast itself, to which each novena has reference, or on some day in its octave, being truly penitent, after confession and communion, shall pray to our Lord and to the blessed Virgin, for the intention of his Holiness.

FIRST NOVENA.

In preparation for the feast of the Immaculate Conception, beginning on November 29.

Veni Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

V. Emitte spiritum tuum, et creabuntur.

R. Et renovabis faciem terræ.

Come, Holy Ghost, fill the hearts of thy faithful people, and kindle in them the fire of thy love.

V. Send forth thy spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

OREMUS.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis

LET US PRAY.

God, who hast taught the hearts of thy faithful people by the light of

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in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum.

R. Amen.

thy Holy Spirit; grant us, in the same spirit, to relish what is right, and evermore to rejoice in his holy comfort. Through Christ our Lord.

R. Amen.

PREPARATORY PRAYER.

Virgin most pure, conceived without sin, from the first moment of thy conception fair and stainless; glorious Mary, full of grace, mother of my God; queen of angels and of men! I humbly venerate thee as the mother of my Saviour, who, though he was God, taught me, by his own veneration, reverence and obedience to thee, the honor and homage that I owe thee. Vouchsafe, I pray thee, to accept the novena which I dedicate to thee. Thou art the safe refuge of the penitent sinner: fit, then, it is that I should have recourse to thee. Thou art the mother of mercy: will not, then, my miseries, so manifold, move thee to compassion? Mary, my sole hope after Jesus, thou canst not but accept the loving trust which I have in thee: make me worthy to be called thy son, that with confidence I may cry to thee,

Monstra te esse matrem. | Show thyself a mother.

Say the Hail Mary *nine times, and the* Glory be to the Father *once, then the following:*

PRAYER FOR THE FIRST DAY. (*Nov.* 29.)

Lo, at thy sacred feet I bow, Virgin immaculate, the while my heart overflows with joy in union with thine own, because from eternity thou wast the mother elect of the eternal Word, and wast preserved stainless from the taint of Adam's sin. Forever

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praised, forever blessed be the most holy Trinity, who in thy conception poured out upon thy soul the riches of that matchless privilege. I humbly pray thee, gracious mother, obtain for me the grace to overcome the bitter results of original sin; ah yes! make me victorious over them, that I may never cease to love my God.

Then say the Litanies of the blessed Virgin, or else:

V. Tota pulchra es, Maria.	*V.* All fair art thou, O Mary!
R. Tota pulchra es, Maria.	*R.* All fair art thou, O Mary!
V. Et macula originalis non est in te.	*V.* The original stain is not in thee.
R. Et macula originalis non est in te.	*R.* The original stain is not in thee.
V. Tu gloria Jerusalem.	*V.* Thou art the glory of Jerusalem.
R. Tu lætitia Israel.	*R.* Thou art the joy of Israel.
V. Tu honorificentia populi nostri.	*V.* Thou art the honor of our people.
R. Tu advocata peccatorum.	*R.* Thou the advocate of sinners.
V. O Maria.	*V.* O Mary!
R. O Maria.	*R.* O Mary!
V. Virgo prudentissima.	*V.* Virgin most prudent.
R. Mater clementissima.	*R.* Mother most tender.
V. Ora pro nobis.	*V.* Pray for us.
R. Intercede pro nobis ad Dominum Jesum Christum.	*R.* Intercede for us with our Lord Jesus Christ.

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After the Litanies, or Hymn as above, say as follows:

V. In conceptione tua, virgo, immaculata fuisti.

R. Ora pro nobis Patrem, cujus Filium peperisti.

OREMUS.

Deus, qui per immaculatam virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti; nos quoque mundos ejus intercessione ad te pervenire concedas.

Deus omnium fidelium pastor et rector famulum tuum N., quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei quæsumus, verbo et exemplo, quibus præest proficere, ut ad vitam, una cum grege sibi credito, perveniat sempiternam.

V. In thy conception, Virgin, thou wast immaculate.

R. Pray for us to the Father, whose Son was born of thee.

LET US PRAY.

God, who through the immaculate conception of the Virgin didst prepare a worthy dwelling-place for thy divine Son: grant that, as in view of the death of that Son, thou didst preserve her from all taint, so thou wouldst vouchsafe unto us that, cleansed from all sin by her intercession, we too may arrive at thine eternal glory.

O God, the pastor and ruler of all the faithful! graciously look upon thy servant, N., whom thou hast set over thy holy Church; grant him, we beseech thee, by word and example, so to direct those over whom thou hast placed him, that, together with the flock thou hast intrusted to his care, he may attain eternal life.

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Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis, et præsta; ut quod fideliter petimus, efficaciter consequamur. Per Christum Dominum nostrum. *R.* Amen.

O God, our refuge and strength, who art the source of all piety! hearken to the pious prayers of thy Church, and grant that what we ask in faith, we may in deed obtain. Through Christ our Lord. Amen.

The same order is to be observed on all the other days of the novena, the prayers for the day alone being changed.

PRAYER FOR THE SECOND DAY. (*Nov.* 30.)

Mary, unsullied lily of heavenly purity, I rejoice with thee, because from thy conception's earliest dawn thou wast full of grace, and endowed with the perfect use of reason. I thank and I adore the ever blessed Trinity, who gave thee those high gifts. I am overwhelmed with shame in thy presence, to see myself so poor in grace. O thou, who wast filled with heavenly grace! impart some portion of it to my soul, and make me share the treasures of thy immaculate conception.

PRAYER FOR THE THIRD DAY. (*Dec.* 1.)

Mary, thou mystical rose of purity, my heart rejoices with thine at the glorious triumph which thou didst gain over the infernal serpent by thy immaculate conception, and because thou wast conceived without stain of original sin. I thank and praise with my whole heart the ever-blessed Trinity, who granted thee this glorious privilege; and I pray thee to obtain for me strength to overcome all the wiles of the infernal foe, and never to stain my soul with sin. Be thou mine aid; make me, by thy protection,

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victorious over the common foe of our eternal welfare.

PRAYER FOR THE FOURTH DAY. (*Dec.* 2.)

Mirror of holy purity, Mary, Virgin immaculate, great is my joy while I consider that, from thy immaculate conception, the most sublime and perfect virtues were infused into thy soul, and with them all the gifts of the Holy Ghost. I thank and praise the most holy Trinity who bestowed on thee these high privileges. I pray thee, gentle mother, obtain for me grace to practise virtue, and so make me worthy to become partaker of the gifts and graces of the Holy Ghost.

PRAYER FOR THE FIFTH DAY. (*Dec.* 3.)

Mary, bright moon of purity, I rejoice with thee, because the mystery of thy immaculate conception was the beginning of salvation for the race of man, and the joy of the whole world. I thank and bless the ever-blessed Trinity, who thus did magnify and glorify thee; and I beg of thee to obtain for me the grace so to profit by thy dear Son's death and passion, that his precious blood may not have been shed in vain for me upon the cross, but that, after a holy life, I may reach heaven in safety.

PRAYER FOR THE SIXTH DAY. (*Dec.* 4.)

Mary immaculate, most brilliant star of purity, I rejoice with thee, because thy immaculate conception has bestowed upon the angels in paradise the greatest joy. I thank and bless the ever-blessed Trinity, who enriched thee with this high privilege. O let me, too, one day enter into this heavenly joy, in the company of angels, that I may praise and bless thee, world without end.

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PRAYER FOR THE SEVENTH DAY. (*Dec.* 5.)

Mary immaculate, rising morn of purity, I rejoice with thee, gazing in wonder upon thy soul confirmed in grace from the very first moment of thy conception, and rendered inaccessible to sin. I thank and magnify the ever-blessed Trinity, who chose thee from all our race for this special privilege. Holy Virgin, obtain for me utter and constant hatred of all sin above every other evil, and let me rather die than ever again fall into sin.

PRAYER FOR THE EIGHTH DAY. (*Dec.* 6.)

O spotless sun! O Virgin Mary! I congratulate thee. I rejoice with thee, because in thy conception God gave thee grace greater and more boundless than he ever shed on all his angels and all the saints, together with all their merits. I thank and marvel at the surpassing beneficence of the ever-blessed Trinity who conferred on thee this privilege. O make me to correspond with the grace of God and never abuse it! Change this heart of mine; make me now begin to amend my life.

PRAYER FOR THE NINTH DAY. (*Dec.* 7.)

O living light of holiness, model of purity, Mary immaculate, virgin and mother! as soon as thou wast conceived, thou didst profoundly adore thy God, giving him thanks that in thee the ancient curse was revoked, and blessing came again upon the sinful sons of Adam. O make this blessing kindle in my heart love for God; and do thou fan this flame of love within me, that I may love him constantly, and one day in heaven eternally enjoy him, there to thank him more and more fervently for all the wondrous privileges conferred on thee, and to rejoice with thee for thy high crown of glory.

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SECOND NOVENA.

In preparation for the feast of Our Lady's Nativity, commencing August 30.

Veni Sancte Spiritus, *etc.*, (*page* 221).

Most holy Mary, chosen and predestined from all eternity by the most holy Trinity to be the mother of the only-begotten Son of the eternal Father, foretold by the prophets, longed for by the patriarchs, desired by all nations, sanctuary and living temple of the Holy Ghost, sun without blemish, because conceived free from original sin, mistress of heaven and of earth, queen of angels: humbly prostrate at thy feet, we give thee our homage, rejoicing that the year has brought round again the memory of thy sweet nativity. With all our hearts we pray thee to vouchsafe in thy goodness to come down again and be born in spirit in our souls, that, led captive by thy loveliness and sweetness, they may ever live united to thy most sweet and loving heart.

Now, with nine distinct greetings, we shall go back in thought to the nine months thou didst pass within the cloister of thy mother's womb, and say devoutly:

I. We hail thee, Mary, who, sprung from the royal line of David, didst come forth to the light of heaven, with high honor, from the womb of holy Anna, thy most happy mother.

Hail Mary, etc.

II. We hail thee, heavenly babe, white dove of purity, who, despite the infernal serpent, was conceived free from the taint of Adam's sin.

Hail Mary, etc.

III. We hail thee, brightest morn, forerunner of

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the heavenly sun of justice, who didst first bring light to earth.

Hail Mary, etc.

IV. We hail thee, O chosen one! who, like the untarnished sun, didst burst forth into being in the dark night of sin.

Hail Mary, etc.

V. We hail thee, beauteous moon, who didst shed light upon a world wrapped in the thickest darkness of idolatry.

Hail Mary, etc.

VI. We hail thee, strong infant, who, in thyself a host, alone didst put to flight all hell.

Hail Mary, etc.

VII. We hail thee, fair soul of Mary, who from all eternity wast God's, and God's alone.

Hail Mary, etc.

VIII. We hail thee, dear child, and we humbly worship thy most holy infant body; we venerate the sacred swaddling-clothes wherewith they bound thee, the sacred cradle wherein they laid thee, and we bless the hour and the moment when thou wast born.

Hail Mary, etc.

IX. We hail thee, beloved child, adorned with every virtue, immeasurably above all the saints, and, therefore, worthy mother of the Saviour of the world; who, made fruitful by the Holy Ghost, didst bring forth the incarnate Word.

Hail Mary, etc.

PRAYER.

Most lovely child, who by thy birth hast comforted

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the world, made glad the heavens, struck terror into hell, brought help to the fallen, consolation to the sad, health to the sick, joy to all: we pray thee, with all fervent love, be thou born again in spirit in our souls, through thy most holy love; renew our fervor in thy service, rekindle in our hearts the fire of thy love, and bid all virtues blossom there, which may cause us to find more and more favor in thy gracious eyes. Mary! be thou Mary to us, and may we feel the saving power of thy sweetest name; let it ever be our comfort to call on that great name in all our troubles; let it be our hope in dangers, our shield in temptation, and in death our last murmur.

Sit nobis nomen Mariæ mel in ore, melos in aure, et jubilus in corde. Amen.

May the name of Mary be honey in our mouths, melody in our ears, ecstasy in our hearts. Amen.

Then say the Litany, and afterward:

V. Nativitas tua, Dei genitrix virgo.

R. Gaudium annuntiavit universo mundo.

V. Thy nativity, O Virgin mother of God!

R. Hath brought joy to a whole world.

OREMUS.

Famulis tuis, quæsumus Domine, cœlestis gratiæ munus impertire: ut quibus beatæ virginis partus extitit salutis exordium, nativitatis ejus votiva solemnitas pacis tribuat incrementum.

LET US PRAY.

Grant to us, thy servants, we beseech thee, Lord, the gift of heavenly grace: that to those, for whom the delivery of the blessed Virgin was the commencement of salvation, the votive festival of her nativity may give increasing peace.

Deus omnium fidelium pastor, *etc.* Deus refugium nostrum, *etc.*

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THIRD NOVENA.

In preparation for the feast of the Annunciation, commencing March 16.

Veni Sancte Spiritus, *etc.*, (*page* 221).

I. With wonder I revere thee, holiest Virgin Mary; for, of all God's creatures, thou wast humblest on the very day of thy Annunciation, when God himself exalted thee to the sublime dignity of his own mother. O mightiest Virgin, make me, wretched sinner that I am, know the depths of my own nothingness, and make me humble myself at last, with all my heart, beneath the feet of all men.

Hail Mary, etc.

II. O Mary, holiest Virgin, who, when the archangel Gabriel hailed thee in thy Annunciation, and thou wast raised by God above all choirs of the angels, didst confess thyself the handmaid of the Lord: *Ecce ancilla Domini* ("Behold the handmaid of the Lord"), do thou obtain for me true humility and a truly angelic purity, and so to live on earth as ever to be worthy of the blessings of God.

Hail Mary, etc.

III. With thee I rejoice, O Virgin ever blest! because, by a simple *Fiat* uttered by thee so humbly, thou didst draw down from the bosom of the eternal Father the divine Word into thine own pure bosom. O draw, then, ever my heart to God; and with God bring grace into my heart, that I may ever sincerely bless thy *Fiat*, and with devotion cry, O mighty *Fiat!* O *Fiat* efficacious! O *Fiat* to be venerated above all *Fiats!* (S. Thom. de Villan.)

Hail Mary, etc.

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IV. Mary, mighty Virgin, thou who on the day of thy Annunciation wast found by the archangel Gabriel so prompt and ready to do God's will, and to correspond with the desires of the august Trinity who wished for thy consent in order to redeem the world: obtain for me that, whatever happens, good or ill, I may turn to my God, and with resignation say: *Fiat, fiat mihi sécundum verbum tuum* ("Be it done unto me according to thy word").

Hail Mary, etc.

V. I see that thy obedience, Mary most holy, united thee so closely to God, that all creation never shall know again union so fair and perfect. "*Magis Deo conjungi, nisi fieret Deus, non potuit:* "She could not have been more united to God, except by being God herself." (B. Albert Magnus.) I am overwhelmed with confusion in seeing how my sins have separated me from God. Help me, then, gentle mother, to repent sincerely of my sins, that I may be reunited to thy loving Jesus.

Hail Mary, etc.

VI. Holiest Mary, if, through thy modesty, thou wert troubled at the appearance of the archangel Gabriel in thy dwelling, I am terrified at the sight of my monstrous pride. By thy incomparable humility, which brought forth God for men, reopened paradise, and let the captive souls go free from hell beneath (*Quæ Deum hominibus peperit, paradisum aperuit et animas ab inferno liberavit.* S. Augus., Serm. de Sanct.), draw me, I pray thee, out of the deep pit wherein my sins have cast me, and make me save my soul.

Hail Mary, etc.

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VII. Though my tongue is unhallowed, yet, purest Virgin, I presume to hail thee every hour of the day: *Ave, ave, gratia plena* ("Hail, hail, Mary, full of grace"). From my heart I pray thee pour into my soul a little of that mighty grace wherewith the Holy Spirit, overshadowing thee, filled thee to the full.

Hail Mary, etc.

VIII. I believe, holiest Mary, that almighty God, who was ever with thee from thy conception (*Dominus tecum*—"The Lord is with thee"), is, by his incarnation in thy purest womb, still more closely united to thee: make it thy care, I pray thee, that I may be with that same dear Lord Jesus ever one heart and soul by means of sanctifying grace.

Hail Mary, etc.

IX. O holiest Mary! bless me, my heart and soul, as thou thyself wast ever blessed of God among all women (*benedicta tu in mulieribus*); for I have this sure hope, that if, dear mother, thou bless me while I live, then, when I die, I shall be blessed of God in the everlasting glory of heaven.

Then say the Litany, and afterward:

V. Angelus Domini nuntiavit Mariæ.	*V.* The angel of the Lord declared unto Mary.
R. Et concepit de Spiritu Sancto.	*R.* And she conceived of the Holy Ghost.
OREMUS.	LET US PRAY.
Deus, qui de beatæ virginis utero Verbum tuum, angelo nuntiante,	O God, who, by the message of an angel, didst will that thy divine Word

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carnem suscipere voluisti: præsta supplicibus tuis, ut qui vere eam genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

should take flesh from the womb of the blessed Virgin Mary! grant unto us thy suppliants, that we, who believe her to be truly the mother of God, may be helped by her intercession with thee.

Deus omnium fidelium pastor, ***etc.*** **Deus refugium nostrum,** ***etc.***

FOURTH NOVENA.

In preparation for the feast of the Purification, commencing January 24.

Veni Sancte Spiritus, *etc.*, (*page* 221).

I. Bright mirror of all virtues, holiest Mary, forty days had scarcely elapsed from thy delivery when thou, though the purest of all virgins, didst will, according to the law, to be presented in the temple to be purified: grant that we, like thee, may keep our hearts unstained by sin, that so we, too, may be made worthy to be presented to our God in the temple of his glory.

Hail Mary, etc.

II. Virgin most obedient, at thy presentation in the temple thou didst will, like other women, to offer the wonted sacrifice: obtain for us that we, too, following thy example, may learn how to offer ourselves a living sacrifice to God, by practising every virtue.

Hail Mary, etc.

III. Virgin most pure, in observing the precept of the law, thou didst care little that men should account

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thee unclean: ask for us grace to keep our hearts forever pure, however blamable the world may think us.

Hail Mary, etc.

IV. Virgin most holy, in offering thy divine Son to his eternal Father, thou didst gladden all the court of heaven: present our poor hearts to God, that he, by his grace, may keep them ever free from mortal sin.

Hail Mary, etc.

V. Virgin most humble, in placing Jesus in holy old Simeon's arms, thou didst fill his soul with heavenly joy: give our hearts into God's holy keeping, that he may fill them with his holy Spirit.

Hail Mary, etc.

VI. Virgin most zealous, by redeeming thy Son, Jesus, according to the law, thou didst co-operate in the salvation of the world: ransom now our poor hearts from the slavery of sin, that so they may be ever pure before the face of God.

Hail Mary, etc.

VII. Virgin most meek, on hearing the prophecy of Simeon foretelling thy woes, thou didst promptly bow to the good pleasure of God: enable us also to bear all troubles with patience and resignation to his divine will.

Hail Mary, etc.

VIII. Virgin most compassionate, when through thy divine Son thou didst fill the soul of Anna the prophetess with light, thou didst make her magnify the mercies of God by recognizing Jesus as the Redeemer of the world: enrich our souls with heaven-

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ly grace, that we may largely share the fruit of the divine redemption.

Hail Mary, etc.

IX. Virgin most resigned, who didst feel thy soul transfixed with sorrow when in spirit thou didst foresee all the bitter passion of thy Son, and, knowing the grief of Joseph, thy spouse, for all thy sufferings, didst with holy words console him: pierce through and through our souls with true sorrow for our sins, that we may one day have the consolation to be made partakers of thy glory in heaven.

Hail Mary, etc.

Then say the Litany, and afterward:

V. Responsum accepit Simeon a Spiritu Sancto.

R. Non visurum se mortem nisi videret Christum Domini.

V. Simeon received an answer from the Holy Spirit.

R. That he should not see death until he had seen the Christ of the Lord.

OREMUS.

Omnipotens sempiterne Deus, majestatem tuam supplices exoramus, ut sicut unigenitus Filius tuus cum nostræ carnis substantia in templo est præsentatus, ita nos facias purificatis tibi mentibus præsentari.

LET US PRAY.

Almighty, everlasting God, we pray thy majesty, that as thine only-begotten Son was presented in the temple in the substance of our flesh, so thou wouldst enable us to present ourselves before thee with clean hearts.

Deus omnium fidelium pastor, *etc.*, Deus refugium nostrum, *etc.*

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FIFTH NOVENA.

In preparation for the feast of the Assumption, commencing August 6.

FIRST DAY.

Veni Sancte Spiritus, *etc.*, (*page* 221).

HYMN.

O gloriosa virginum	O queen of all the virgin choir,
Sublimis inter sidera,	Enthroned above the starry sky!
Qui te creavit, parvulum	Who with pure milk from thy own breast
Lactente nutris ubere.	Thy own Creator didst supply;
Quod Heva tristis abstulit,	What man had lost in hapless Eve,
Tu reddis almo germine:	Thy sacred womb to man restores;
Intrent ut astra flebiles,	Thou to the wretched here beneath
Cœli recludis cardines.	Hast open'd heaven's eternal doors.
Tu regis alti janua,	Hail, O refulgent hall of light!
Et aula lucis fulgida:	Hail, gate sublime of heaven's high king!
Vitam datam per virginem,	Through thee redeemed to endless life,
Gentes redemptæ plaudite.	Thy praise let all the nations sing.

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Jesu, tibi sit gloria,	O Jesu, born of Virgin bright!
Qui natus es de virgine,	Immortal glory be to thee:
Cum Patre, et almo Spiritu	Praise to the Father infinite,
In sempiterna sæcula. Amen.	And Holy Ghost, eternally.

GLORY OF MARY IN DEATH.

She was well prepared to die.

Consider how glorious Mary was at the hour of her death, because in life she was so well prepared to die, by her most ardent longing to see her God, and be forever united to her Son; and by the unapproachable merit of her consummate perfection. Then, considering how different we are from Mary in our preparation for death, we shall thus address her:

Holiest Virgin, who, to prepare thyself for a holy death, didst live in ceaseless longing for the vision of thy God: O do thou, virgin mother! take from us the vain desire of the frail things of earth.

Hail Mary, three times.

Holiest Virgin, who, to prepare thyself to die holily, didst in life sigh to be united forever to thy Son, Jesus: O obtain for us fidelity to Jesus, even unto death!

Hail Mary, three times.

Holiest Virgin, who, to die holily, didst make it thy care to acquire a degree of merit and virtue unapproachable by any other than thyself: O intercede for us, that we may know that virtue and the grace of God alone are the road that leads to salvation!

Hail Mary, three times.

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Now will we raise our voices in praise of Mary, who was so careful in preparing for death; and whilst we magnify her glory, in union with the nine choirs of angels, who made her escort on her assumption into heaven, we shall say with the first choir:

Then say the Litany, and afterward:

V. Exaltata est sancta Dei genitrix,

R. Super choros angelorum ad cœlestia regna.

V. The holy Mother of God is exalted,

R. High above the angel choirs to the heavenly kingdom.

OREMUS.

Famulorum tuorum, quæsumus Domine, delictis ignosce: ut qui tibi placere de actibus nostris non valemus, genitricis Filii tui Domini nostri intercessione salvemur.

LET US PRAY.

We beseech thee, Lord, pardon the short-comings of thy servants: that we who, by our own works, are not able to please thee, may be saved by the intercession of the mother of thy Son, our Lord Jesus Christ.

Deus omnium fidelium pastor, *etc.* Deus refugium nostrum, *etc.*

SECOND DAY. (*Aug.* 7.)

Veni Sancte Spiritus, *etc.*, (*page* 221).
O gloriosa virginum, *etc.*, (*page* 237).

GLORY OF MARY IN DEATH.

She died in the midst of the apostles, and in the presence of her Son, Jesus.

Consider how glorious Mary was at the hour of her death, comforted, according to the holy doctors of the Church, not only by the apostles and saints, but

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also by her Son, Jesus: and, while we contemplate the unspeakable joy which she experienced in that hour, through so extraordinary a favor, let us have recourse to her, saying:

Glorious Virgin, who for thy consolation didst deserve to die in the company of the apostles and saints: O may we feel thee nigh when we breathe forth our souls, and may our holy patrons, too, be there to lend their aid!

Hail Mary, three times.

Glorious Virgin, who, at the moment of thy death, wast comforted by the sight of thy dear Son, Jesus: O pray for us that, at that awful moment, we, too, may be comforted by receiving Jesus in the most holy viaticum.

Hail Mary, three times.

Glorious Virgin, who in the arms of Jesus didst give up thy spirit: aid us that we also may give up our souls in the arms of the same dear Lord, with this one desire, that his most holy will may be forever done in us.

Hail Mary, three times.

Let us magnify our Lady's glory, assisted at her death by her Son, Jesus, and his apostles; joining in jubilee at her triumph, with the second choir of the heavenly host, saying:

The Litany, etc.

THIRD DAY. (*Aug.* 8.)

Veni Sancte Spiritus, *etc.*, (*page* 221).
O gloriosa virginum, *etc.*, (*page* 237).

GLORY OF MARY IN DEATH.

She died in an ecstasy of love.

Consider how glorious Mary was in her death, for

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she breathed forth her soul in an ecstasy of divine love: wherefore, with eager longing to gather strength from that all-holy fire of love, let us have recourse to her, saying:

Mary, happiest virgin, who didst give up thy mortal life through the vehemence of thy love for God: make it thy care that in our hearts, as God doth will, there be lit up this living fire of his love.

Hail Mary, three times.

Mary, happiest virgin, who, dying of pure love for God, didst show what our love for God should be: O pray for us that we may never leave our God, in life or death?

Hail Mary, three times.

Mary, happiest virgin, in leaving this mortal life through an ecstasy of love, thou didst make known the fire which ever burnt within thy breast: O pray for us that at least one spark of that same fire may burn in us, giving us true sorrow for our sins!

Hail Mary, three times.

With the third choir of the angels let us exalt the ineffable glory of Mary, inflamed with burning love of God:

The Litany, etc.

FOURTH DAY. (*Aug.* 9.)

Veni Sancte Spiritus, *etc.*, (*page* 221).
O gloriosa virginum, *etc.*, (*page* 237).

GLORY OF MARY AFTER DEATH.

In her dead body.

Consider how glorious Mary was after death, in her dead body; for from her body, clothed with

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majesty, most wondrous lustre shone, whilst it diffused around odors of sanctity, breathing the fragrance of paradise, and by its mere presence working innumerable miracles. Then, conscious of our many miseries, let us thus entreat her:

Lady unsullied, who by thy virginal purity didst merit the glory of being so bright and so majestic in thy body, after death: O obtain for us the strength to detach ourselves from every foul spirit of impurity.

Hail Mary, three times.

Lady unsullied, who, through thy rare virtue, didst exhale from thy dead body the sweet fragrance of paradise: make it thy care that, by our life, we may both edify our neighbor, and never more by our bad example become a stumbling block to others.

Hail Mary, three times.

Lady unsullied, at the sight of whose sacred body were healed innumerable maladies, may thy prayers heal all our spiritual ills.

Hail Mary, three times.

Let us rejoice at the glory given to the dead body of Mary, while, with the fourth choir of the angels, we exalt her majesty, saying:

The Litany, etc.

FIFTH DAY. (*Aug.* 10.)

Veni Sancte Spiritus, *etc.*, (*page* 221).
O gloriosa virginum, *etc.*, (*page* 237).

GLORY OF MARY AFTER DEATH.

In the resurrection of her body.

Consider how glorious Mary was after death, since, by the power of the Most High, her sacred body,

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raised to life, acquired in an instant the gifts of brightness, subtlety, agility, and impassibility; and filled with consolation at the excellence of her surpassing glory, let us thus invoke her:

Lady exalted, who, by thy God, wast so gloriously raised to life: help us so to live on earth, that we, too, like thee, may rise again on the last judgment day.

Hail Mary, three times.

Lady exalted, whose risen body was endowed with the gifts of brightness and of subtlety: by the bright example and the humility of thy life on earth, O take from us all movements of disdain and scorn, that, freed from the trammels of self-love, our souls may be adorned with holy humility!

Hail Mary, three times.

Lady exalted, God made thy risen body glorious with the gifts of agility and impassibility, because great was thy spiritual zeal and patience while on earth: O obtain for us courage to mortify, with vigor, our bodies, and to curb, with patience, our headstrong passions.

Hail Mary, three times.

Let us give to Mary the praise which is due to her, and magnify the glory which adorns her risen body; while, with the fifth choir of the angels, we honor her, saying:

The Litany, etc.

SIXTH DAY. (*Aug.* 11.)

Veni Sancte Spiritus, *etc.*, (*page* 221).
O gloriosa virginum, *etc.*, (*page* 237).

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GLORY OF MARY AFTER DEATH.

In her assumption into heaven.

Consider how Mary was gloriously taken up to heaven: for she was escorted by legions of the heavenly hosts, and by blessed souls delivered by her merits from purgatory; and joining in the majesty of her triumph, let us, with all humility, offer to her our supplications:

Great queen, assumed so royally into the kingdom of eternal peace: O take from us all sordid earthly thoughts, and give us grace to fix our hearts firmly on the contemplation of the changeless bliss of heaven.

Hail Mary, three times.

Great queen, who, in thy assumption into heaven, wast surrounded by the heavenly hosts, obtain for us strength to master Satan's wiles, and to lend a docile ear to the good counsels of that blessed Spirit who directs our path, and aids our tottering steps.

Hail Mary, three times.

Great queen, by the glory which thou didst enjoy, in thy assumption into heaven, from the company of the souls drawn by thy merits out of purgatory: obtain from us that, freed from the slavery of sin, we may deserve to praise thee for all eternity.

Hail Mary, three times.

Let us not cease to applaud Mary's royal triumph, and the extraordinary glory which she obtained in her solemn assumption into heaven; but, with the sixth choir of the angels, let us honor her, saying:

The Litany, etc.

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SEVENTH DAY. (*Aug.* 12.)

Veni Sancte Spiritus, *etc.*, (*page* 221).
O gloriosa virginum, *etc.*, (*page* 237).

GLORY OF MARY AFTER DEATH.

In the exalted station which she holds in heaven.

Consider how glorious Mary is in heaven, where, as queen of the universe, she is enthroned, and from countless hosts of angels and of saints is ever receiving homage and veneration: wherefore, bending before her royal throne, we, too, implore her aid:

Sovereign queen of the universe, who, through thy incomparable merit, art raised to such high glory in heaven: O, in thy pity, look down on us, and on our miseries, and with the gentle sway of thy protection rule over us!

Hail Mary, three times.

Sovereign queen of the universe, who on thy throne art ever receiving worship and homage from all the heavenly hosts: suffer us, we beseech thee, to address thee and grant that our invocations may be made with such reverence as befits thy dignity and greatness.

Hail Mary, three times.

Sovereign queen of the universe, by that glory which accrues to thee from thy pre-eminent dignity in heaven, vouchsafe to take us for thy servants, and obtain for us that we may be quick and ready in the faithful observance of the commands of our God and Lord.

Hail Mary, three times.

Let us enter, in some way, into the joy which angels feel while they praise Mary, and be exceedingly

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glad with the seventh choir of the angels, because we know that she is raised to the dignity of queen of the universe, and let us say:

The Litany, etc.

EIGHTH DAY. (*Aug.* 13.)

Veni Sancte Spiritus, *etc.*, (*page* 221).
O gloriosa virginum, *etc.*, (*page* 237).

GLORY OF MARY AFTER DEATH.

From the crown which adorns her brow.

Consider how glorious Mary is in heaven from the royal diadem wherewith her divine Son hath crowned her, and from the vast knowledge which she has of the deep mysteries of God, past, present and to come; and full of reverence for the incomparable honors bestowed upon our great queen, let us have recourse to her:

Peerless queen, who in heaven on high wast crowned with a priceless royal diadem by thy divine Son, make us share thy matchless virtues, that, purified in heart and mind, we may be worthy to wear a crown with thee in paradise.

Hail Mary, three times.

Peerless queen, by that wide knowledge of all things in heaven and on earth granted thee: for thy glory's sake, win pardon for our past offences, and never let us anger thee again by forward tongue or wanton thought.

Hail Mary, three times.

Peerless queen, who wouldst see us pure and stainless, that we may be fit to stand before thy God: obtain for us forgiveness of our sins, and help us ever

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in look, and word, and deed, to please his heavenly majesty.

Hail Mary, three times.

Let us purify our hearts to give meet praise to Mary; and to the glory she possesses in that bright crown which decks her royal brow, let us add these humble tokens of our love, while, with the joy of the eighth choir of the angels, saying:

The Litany, etc.

NINTH DAY. (*Aug.* 14.)

Veni Sancte Spiritus, *etc.*, (*page* 221).
O gloriosa virginum, *etc.*, (*page* 237).

GLORY OF MARY AFTER DEATH.

In her patronage of men.

Consider how glorious Mary is in heaven, by her patronage of men, and because she is able and most anxious to aid them in their deeds; with most lively confidence, because for our patroness we have the very mother of our God, let us with all our heart beseech her:

Mary, our most powerful patroness, who in heaven dost glory in being the advocate of men: preserve us from our infernal foe, and place us in the arms of him who is our God and our Creator.

Hail Mary, three times.

Mary, our most powerful patroness, who in heaven art the advocate of men, and dost wish that all men should be saved: grant that none of us despair when we behold our past relapses into sin.

Hail Mary, three times.

Mary, our most powerful patroness, whose delight

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it ever is, in the fulfilment of thine office, to be invoked by men: obtain for us true devotion, and make it thy care that we never fail to call thee to our aid in life, and, above all, at the awful moment of our death.

Hail Mary, three times.

Let us celebrate with all our heart the glory of Mary, and full of consolation at the thought that we have in heaven an advocate, let us unite with the ninth choir of the angels in praising her, while we say:

The Litany, etc.

14.

EXERCISE IN HONOR OF THE SORROWFUL HEART OF MARY.

V. Deus in adjutorium meum intende.	*V.* Incline unto my aid, O God!
R. Domine ad adjuvandum me festina.	*R.* O Lord! make haste to help me.
Gloria Patri et Filio, etc.	Glory be to the Father, etc.

I. I compassionate thee, sorrowing Mary, in the grief thy tender heart underwent when the holy old man Simeon prophesied to thee. Dear mother, by thy heart then so afflicted, obtain for me the virtue of humility and the gift of the holy fear of God.

Hail Mary, etc.

II. I compassionate thee, sorrowing Mary, for the anxiety which thy most tender heart underwent during thy flight into Egypt and thy sojourn there. Dear mother, by thy heart then so sorrowful, obtain

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for me the virtue of liberality, especially toward the poor, and the gift of piety.

Hail Mary, etc.

III. I compassionate thee, sorrowing Mary, for the terrors felt by thy anxious heart when thou didst lose thy dear Son, Jesus. Dear mother, by thy heart then so agitated, obtain for me the virtue of chastity, and with it the gift of knowledge.

Hail Mary, etc.

IV. I compassionate thee, sorrowing Mary, for the shock thy mother's heart experienced when Jesus met thee as he carried his cross. Dear mother, by that heart of thine, then so afflicted, obtain for me the virtue of patience and the gift of fortitude.

Hail Mary, etc

V. I compassionate thee, sorrowing Mary, for the martyrdom thy generous heart bore so nobly whilst thou didst stand by Jesus agonizing. Dear mother, by thy heart then so cruelly martyred, obtain for me the virtue of temperance and the gift of counsel.

Hail Mary, etc.

VI. I compassionate thee, sorrowing Mary, for the wound with which thy tender heart was riven when Jesus' sacred side was pierced with the lance. Dear mother, by thy heart then pierced through, obtain for me the virtue of fraternal charity and the gift of understanding.

Hail Mary, etc.

VII. I compassionate thee, sorrowing Mary, for the anguish felt by thy loving heart when Jesus' body was laid in the sepulchre. Dear mother, by all the

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bitterness of desolation thou didst then know, obtain for me the virtue of diligence and the gift of wisdom.

V. Ora pro nobis, virgo dolorosissima.

R. Ut digni efficiamur, promissionibus Christi.

V. Pray for us, most sorrowful Virgin.

R. That we may be made worthy of the promises of Christ.

OREMUS.

Interveniat pro nobis, quæsumus Domine Jesu Christe, nunc et in hora mortis nostræ apud tuam clementiam beata virgo Maria mater tua, cujus sacratissimam animam in hora tuæ passionis doloris gladius pertransivit. Per te Jesu Christe, salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas, etc. Amen.

LET US PRAY.

Grant, we beseech thee, O Lord Jesus Christ! that the most blessed Virgin Mary, thy mother, may intercede for us before the throne of thy mercy, now, and at the hour of our death; through whose most holy soul, in the hour of thine own passion, the sword of sorrow passed. Through thee, Jesus Christ, Saviour of the world, who livest and reignest with the Father and the Holy Ghost, for ever and ever. Amen.

His Holiness, Pius VII., by a rescript of Monsignore, the Vicegerent of Rome, Jan. 14, 1815, granted:

AN INDULGENCE OF THREE HUNDRED DAYS to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers.

15.

PRAYER ON GOOD FRIDAY AND ON OTHER FRIDAYS.

The Sovereign Pontiff, Pius VII., by rescripts from the Office

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of the Secretary of Memorials, Feb. 25 and Mar. 21, 1815, granted for ten years:

A PLENARY INDULGENCE to all the faithful who, from three o'clock on Good Friday, to twelve o'clock on Holy Saturday, when the Church is wont to celebrate the resurrection of our Lord, in public or in private, for an hour, or at least for half an hour, shall unite with the blessed Virgin in sorrow, after the death of her divine Son, by meditation, pious prayers, or other exercises. This indulgence may be gained when, after confession, they shall fulfil their Easter duty.

AN INDULGENCE OF THREE HUNDRED DAYS to all the faithful who, in any week, from three o'clock on Friday until Sunday morning, shall, for an hour, or at least for half an hour, unite with the blessed Virgin in sorrow, by meditation, or pious prayers.

A PLENARY INDULGENCE, on one of the last days of the month, to those who shall have practised this devotion every week, provided they shall go to confession and communion.

These indulgences were confirmed forever by the same Pontiff, by a rescript of the S. Congr. of Indulgences, June 18 1822.

16.

MONTH OF MAY.

The Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, Mar. 21, 1815, granted for ten years to all the faithful who, either in public or in private, shall honor the blessed Virgin with some special homage and devout prayers, or the practice of other virtuous acts:

AN INDULGENCE OF THREE HUNDRED DAYS, every day.

A PLENARY INDULGENCE, once in this month, or according to the rule already established on one of the first eight days of June, on the day when, being truly penitent, after confession and communion, they shall pray for the intention of His Holiness.

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By a rescript of the S. Congr. of Indulgences, June 18, 1822, the same Sovereign Pontiff confirmed forever these indulgences.

17.

THE PSALMS OF THE HOLY NAME OF THE VIRGIN MARY.

M.

Cantic. B. V. M. Luc. 1.

Ant. Mariæ nomen.

Magnificat anima mea Dominum.

Et exultavit spiritus meus in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna, qui potens est, et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede, et exaltavit humiles.

Ant. The name of Mary.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm; he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

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Esurientes implevit bonis, et divites dimisit inanes.

Suscepit Israel puerum suum, recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, Abraham et semini ejus in sæcula.

Gloria Patri, etc.

Ant. Mariæ nomen cunctas illustrat ecclesias, cui fecit magna, qui potens est, et sanctum nomen ejus.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers, to Abraham and his seed forever.

Glory be to the Father, etc.

Ant. The name of Mary illumines all churches: he that is mighty hath done great things to her, and holy is his name.

A.

Ps. 119.

Ant. A solis ortu.

Ad Dominum cum tribularer, clamavi: et exaudivit me.

Domine, libera animam meam a labiis iniquis, et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi ad linguam dolosam?

Sagittæ potentis acutæ,

Ant. From the rising of the sun.

In my trouble I cried to the Lord: and he heard me.

O Lord! deliver my soul from wicked lips, and a deceitful tongue.

What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

The sharp arrows of the

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cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est! habitavi cum habitantibus Cedar: multum incola fuit anima mea.

Cum his, qui oderunt pacem eram pacificus: cum loquebar illis, impugnabant me gratis.

Gloria Patri, etc.

Ant. A solis ortu usque ad occasum laudabile nomen Domini, et Mariæ matris ejus.

mighty, with coals that lay waste.

Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

Glory be to the Father, etc.

Ant. From the rising of the sun to the setting thereof, the name of the Lord and of Mary his mother is praiseworthy.

R.

Ps. 118.

Ant. Refugium est.

Retribue servo tuo, vivifica me; et custodiam sermones tuos.

Revela oculos meos, et considerabo mirabilia de lege tua.

Incola ego sum in terra:

Ant. It is a refuge.

Give bountifully to thy servant, enliven me: and I shall keep thy words.

Open thou my eyes: and I will consider the wondrous things of thy law.

I am a sojourner on the

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non abscondas a me mandata tua.

earth: hide not thy commandments from me.

Concupivit anima mea desiderare justificationes tuas in omni tempore.

My soul hath coveted to long for thy justifications, at all times.

Increpasti superbos: maledicti qui declinant a mandatis tuis.

Thou hast rebuked the proud: they are cursed who decline from thy commandments.

Aufer a me opprobrium, et contemptum, quia testimonia tua exquisivi.

Remove from me reproach and contempt, because I have sought after thy testimonies.

Etenim sederunt principes, et adversus me loquebantur: servus autem tuus exercebatur in justificationibus tuis.

For princes sat, and spoke against me: but thy servant was employed in thy justifications.

Nam et testimonia tua meditatio mea est: et consilium meum justificationes tuæ.

For thy testimonies are my meditation: and thy justifications my counsel.

Ad hæsitpavimento anima mea: vivifica me secundum verbum tuum.

My soul hath cleaved ot the pavement: quicken thou me according to thy word.

Vias meas enuntiavi, et exaudisti me: doce me justificationes tuas.

I have declared my ways, and thou hast heard me: teach me thy justifications.

Viam justificationum tuarum instrue me, et exercebor in mirabilibus tuis.

Make me to understand the way of thy justification: and I shall be exercised in thy wondrous works.

Dormitavit anima mea

My soul hath slumbered

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præ tædio: confirma me in verbis tuis.

through heaviness: strengthen thou me in thy words.

Viam iniquitatis amove a me, et de lege tua miserere mei.

Remove from me the way of iniquity: and out of thy law have mercy on me.

Viam veritatis elegi: judicia tua non sum oblitus.

I have chosen the way of truth: thy judgments I have not forgotten.

Adhæsi testimoniis tuis, Domine: noli me confundere.

I have stuck to thy testimonies, O Lord! put me not to shame.

Viam mandatorum tuorum cucurri, cum dilatasti cor meum.

I have run the way of thy commandments, when thou didst enlarge my heart.

Gloria Patri, etc.

Glory be to the Father, etc.

Ant. Refugium est in tribulationibus Mariæ nomen omnibus illud invocantibus.

Ant. The name of Mary is a refuge in tribulations to all those that invoke it.

1.

Ps. 125.

Ant. In universa terra.

Ant. In the whole earth.

In convertendo Dominus captivitatem Sion, facti sumus sicut consolati.

When the Lord brought back the captivity of Sion, we became like men comforted.

Tunc repletum est gaudio os nostrum, et lingua nostra exultatione.

Then was our mouth filled with gladness: and our tongue with joy.

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Tunc dicent inter gentes: magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum: facti sumus lætantes.

Converte, Domine, captivitatem nostram, sicut torrens in austro.

Qui seminant in lacrymis in exultatione metent.

Euntes ibant et flebant, mittentes semina sua.

Venientes autem venient cum exultatione, portantes manipulos suos.

Gloria Patri, etc.

Ant. In universa terra admirable est nomen tuum, O Maria.

Then shall they say among the Gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful.

Turn again our captivity, O Lord! as a stream in the south.

They that sow in tears shall reap in joy.

Going they went, and wept, casting their seeds.

But coming they shall come with joyfulness, carrying their sheaves.

Glory be to the Father, etc.

Ant. In the whole earth, O Mary! thy name is admirable.

A.

Ps. 122.

Ant. Annuntiaverunt.

Ad te levavi oculos meos, qui habitas in cœlis.

Ecce sicut oculi servorum in manibus dominorum suorum.

Sicut oculi ancillæ in

Ant. They have announced.

To thee have I lifted up my eyes, who dwellest in heaven.

Behold as the eyes of servants are on the hands of their masters:

As the eyes of the hand-

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manibus dominæ suæ; ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

maid are on the hands of her mistress, so are our eyes unto the Lord our God, until he have mercy on us.

Miserere nostri Domine, miserere nostri, quia multum repleti sumus despectione.

Have mercy on us, O Lord! have mercy on us, for we are greatly filled with contempt.

Quia multum repleta est anima nostra: opprobrium abundantibus, et despectio superbis.

For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.

Gloria Patri, etc.

Glory be to the Father, etc.

Ant. Annuntiaverunt cœli nomen Mariæ, et viderunt omnes populi gloriam ejus.

Ant. The heavens have announced the name of Mary, and all people have seen her glory.

V. Sit nomen virginis Mariæ benedictum.

V. Blessed be the name of the Virgin Mary.

R. Ex hoc nunc et usque in sæculum.

R. From henceforth and for evermore.

OREMUS.

LET US PRAY.

Concede, quæsumus, omnipotens Deus, ut fideles tui, qui sub sanctissimæ virginis Mariæ nomine et protectione lætantur, ejus pia intercessione a cunctis malis liberentur in terris, et ad gaudia æterna pervenire mereantur in

Grant, we beseech thee, almighty God, that we thy faithful people, who rejoice in the name and protection of the most holy Virgin Mary, may by her loving intercession be delivered from all evils here on earth, and be made worthy

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cœlis. Per Christum Dominum, etc.	to reach eternal glory in the life to come. Through Christ our Lord. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, June 13, 1815, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these psalms, with the versicles and prayer:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

A PLENARY INDULGENCE, once a month, to those who shall, on any day, being truly penitent, after confession and communion, pray for the intention of the Sovereign Pontiff.

A PLENARY INDULGENCE, on the feast of the Name of Mary, or on the Sunday within the octave of the Nativity of the blessed Virgin Mary, to all those who, having often said these psalms during the year, being truly penitent, after confession and communion, shall pray for the intention of the Sovereign Pontiff.

18.

AN EXERCISE OF DEVOTION IN HONOR OF THE HOLY DELIVERY OF THE BLESSED VIRGIN, TO BE MADE IN IMITATION AND WITH THE INTERCESSION OF S. CATHARINE OF BOLOGNA.

To be said every day.

With lowly reverence we kneel at thy feet, O powerful queen of heaven! We humbly beseech thee, advocate of sinners, through the precious blood of thy divine Son, poured out for us, wretched sinners, and through the intercession of thy beloved servant, S. Catharine, that thou wouldst obtain for us the true spirit of devotion in this holy exercise; that thou wouldst enable us to imitate thy virtues and those of this saint, to the honor and glory of

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thine only Son, Jesus. Deign to forget our offences, think not of our monstrous ingratitude, but bury us in the depths of thy pity. For the sake of the love which thou bearest thy dear S. Catharine, procure for us the remission of our sins; so that we may hope to obtain what our spiritual good requires. Amen.

On the first day.

In imitation of S. Catharine, we will begin by praising the holy mother of God, saying the *Hail Mary* forty times, and as often, "*Blessed be the hour,*" etc., in honor of her holy delivery, that, enjoying her protection at the hour of death, and being truly sorry for our sins, we may pass from this earthly pilgrimage to the eternal delights of heaven.

On the other days.

In imitation of S. Catharine, we will continue to praise the great mother of God, saying the *Hail Mary* forty times, and as often, "*Blessed be the hour,*" etc., in honor of her holy delivery, that, enjoying her protection at the hour of death, and being truly sorry for our sins, we may pass from this earthly pilgrimage to the eternal delights of heaven.

On the last day.

In imitation of S. Catharine, we will finish this devotion by praising the great mother of God, saying the *Hail Mary* forty times, and as often, "*Blessed be the hour,*" etc., in honor of her holy delivery, that, enjoying her protection at the hour of death, and being truly sorry for our sins, we may pass from this earthly pilgrimage to the eternal delights of heaven.

THE FIRST DECADE.

Whilst saying the *Hail Mary* and "*Blessea be the*

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hour," etc., ten times, we will consider the unspeakable mysteries of the Incarnation of the Word, and the great dignity of the blessed Virgin in having been chosen mother of the Most High.

Hail Mary, ten times.

Say at the end of each *Hail Mary:* Blessed be the hour, O Mary! in which thou didst become the mother of Jesus, Son of God.

SECOND DECADE.

Whilst saying the *Hail Mary* and "*Blessed be the hour*" etc., ten times, we will meditate on the humility of the King of heaven, who chose to be born in a wretched hovel, and the joy Mary had in seeing the only-begotten of the Father born of her.

Hail Mary, ten times.

Say at the end of each *Hail Mary:* Blessed be the hour, O Mary! in which thou didst become the mother of Jesus, Son of God.

THIRD DECADE.

Whilst saying the *Hail Mary* and "*Blessed be the hour*," etc., ten times, we will contemplate the exact diligence of the blessed Virgin, when she fulfilled so perfectly the duties of Mary and Martha, meditating upon her Son and Redeemer, and caring for him in his childhood.

Hail Mary, ten times.

Say at the end of each *Hail Mary:* Blessed be the hour, O Mary! in which thou didst become the mother of Jesus, Son of God.

FOURTH DECADE.

Whilst saying the *Hail Mary* and "*Blessed be the*

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hour," etc., ten times, we will reflect upon the great reverence with which Mary pressed him to her heart rather than to her bosom, embraced and kissed him, adoring him as her God and ours, become man for love of us; wherefore, with devout respect and affection, we will say:

Hail Mary, ten times.

Say at the end of each *Hail Mary:* Blessed be the hour, O Mary! in which thou didst become the mother of Jesus, Son of God.

Then is said:

Praise be to God, that, in imitation of S. Catharine, we have begun (*on the first day*)—we have continued (*on the other days*)—we have ended (*on the last day*) this pious exercise.

It remains for us only to beg the queen of angels, that, in return for the *Hail Mary* and "*Blessed be the hour*," etc., which we have said so often, she would deign, as mother of the child Jesus, to obtain for us these two graces: first, that we may be truly penitent for our sins; secondly, that at our death we may be surely saved. Hence, let every one, in imitation of S. Catharine, invoke her, saying:

Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende, O clemens, O pia, O dulcis virgo Maria.

Turn, then, our advocate, thine eyes of mercy upon us. And, after this our exile is over, show unto us the blessed fruit of thy womb, Jesus, O clement, O pious, O sweet Virgin Mary!

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Then say the Litany, and afterward:

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Deign that I may praise thee, O sacred Virgin!

R. Give me strength against thine enemies.

OREMUS.

Deus, qui de beatæ Mariæ virginis utero Verbum tuum angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis, ut qui vere eam genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

LET US PRAY.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary! grant to us, thy suppliants, that we, who believe her to be truly the mother of God, may be assisted by her intercession with thee.

Conscientias nostras, quæsumus Domine, visitando purifica, ut veniens Jesus Christus Filius tuus Dominus noster, cum omnibus sanctis, paratam sibi in nobis inveniat mansionem. Qui tecum vivit et regnat in sæcula sæculorum.

R. Amen.

Purify, O Lord! our consciences by thy holy visitations, that thy Son Jesus Christ, our Lord, coming with all the saints, may find in us a dwelling prepared for him. Who liveth and reigneth with thee, for ever and ever.

R. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, Nov. 14, 1815, granted to all the faithful who, with at least contrite heart and devotion, shall perform this pious devotion, in preparation for the feast of Christmas:

AN INDULGENCE OF ONE HUNDRED DAYS, every time.

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A PLENARY INDULGENCE to all those who shall perform it for at least twenty days, if, being truly penitent, after confession and communion, they shall visit a church and pray there, for some time, for the intention of his Holiness.

19.

PIOUS EXERCISE IN HONOR OF OUR LADY OF DOLORS.

The Sovereign Pontiff, Pius VII., by a brief, Dec. 1, 1815, in order to increase, in all the faithful, devotion toward the sorrows of the most holy Virgin Mary, and to excite in them grateful recollection of the passion of her Son Jesus, granted to those who, with contrite heart, shall say the *Hail Mary*, seven times, and after each *Hail Mary*, the stanza,

Sancta mater istud agas,	Bid me bear, O mother blessed!
Crucifixi fige plagas	On my heart the wounds impresséd
Cordi meo valide.	Suffered by the Crucified,

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on any one day, in each month, to those who shall have practised this devotion for a month, if, being truly penitent, after confession and communion, they shall pray for holy Church, etc.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, June 18, 1876, confirmed these indulgences.

20.

PIOUS PRACTICE IN HONOR OF OUR LADY OF DOLORS ON THE LAST TEN DAYS OF THE CARNIVAL.

In order to increase the devotion of the faithful toward the sacred sorrowing heart of most holy Mary, and, at the same time, to make some compensation for the many offences which are committed against God on the days of the Carnival, the Sovereign Pontiff, Pius VII., first by a rescript *for ten years*

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(Dec. 9, 1815), then by a rescript *forever* (June 18, 1822), of the S. Congr. of Indulgences, granted:

AN INDULGENCE OF THREE HUNDRED DAYS to all the faithful, every time that they shall assist at any devout exercise in honor of the sorrows of the most holy Virgin Mary, on the last ten days of the Carnival, in any church, or public or private oratory.

A PLENARY INDULGENCE to those who shall assist at this devotion at least five times, on the day when, being truly penitent, after confession and communion, they shall pray for the wants of the Church and for the intention of his Holiness.

21.

LITANY OF THE BLESSED VIRGIN.

Commonly called the Litany of Loretto.

Kyrie eleison.	Lord have mercy.
Christe eleison.	Christ have mercy.
Kyrie eleison.	Lord have mercy.
Christe audi nos.	Christ, hear us.
Christe exaudi nos.	Christ, graciously hear us,
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte Deus, miserere nobis,	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria,	Holy Mary,
Sancta Dei genitrix,	Holy mother of God,
Sancta virgo virginum,	Holy virgin of virgins,
Mater Christi,	Mother of Christ,
Ora pro nobis.	Pray for us.

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Mater divinæ gratiæ,	Ora pro nobis.	Mother of divine grace,	Pray for us.
Mater purissima,		Mother most pure,	
Mater castissima,		Mother most chaste,	
Mater inviolata,		Mother inviolate,	
Mater intemerata,		Mother undefiled,	
Mater amabilis,		Mother most amiable,	
Mater admirabilis,		Mother most admirable,	
Mater Creatoris,		Mother of our Creator,	
Mater Salvatoris,		Mother of our Saviour,	
Virgo prudentissima,		Virgin most prudent,	
Virgo veneranda,		Virgin most venerable,	
Virgo prædicanda,		Virgin most renowned,	
Virgo potens,		Virgin most powerful,	
Virgo clemens,		Virgin most merciful,	
Virgo fidelis,		Virgin most faithful,	
Speculum justitiæ,		Mirror of justice,	
Sedes sapientiæ,		Seat of wisdom,	
Causa nostræ lætitiæ,		Cause of our joy,	
Vas spirituale,		Spiritual vessel,	
Vas honorabile,		Vessel of honor,	
Vas insigne devotionis,		Singular vessel of devotion,	

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Rosa mystica,	Mystical rose,	Pray for us.
Turris Davidica,	Tower of David,	
Turris eburnea,	Tower of ivory,	
Domus aurea,	House of gold,	
Fœderis arca,	Ark of the covenant,	
Janua cœli,	Gate of heaven,	
Stella matutina,	Morning star,	
Salus infirmorum,	Health of the sick,	
Refugium peccatorum,	Refuge of sinners,	
Consolatrix afflictorum.	Comforter of the afflicted,	
Auxilium christianorum,	Help of Christians,	
Regina angelorum,	Queen of angels,	
Regina patriarcharum,	Queen of patriarchs,	
Regina prophetarum,	Queen of prophets,	
Regina apostolorum,	Queen of apostles,	
Regina martyrum,	Queen of martyrs,	
Regina confessorum,	Queen of confessors,	
Regina virginum,	Queen of virgins,	
Regina sanctorum omnium,	Queen of all saints,	
Regina sine labe originali concepta,	Queen conceived without original sin,	
Regina sacratissimi Rosarii,	Queen of the most holy Rosary,	

Ora pro nobis.

Agnus Dei, qui tollis — Lamb of God, who tak-

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peccata mundi, parce nobis, Domine.	est away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, Sept. 30, 1817, not only confirmed the indulgence of two hundred days granted by Sixtus V. and Benedict XIII., but extended it to:

THREE HUNDRED DAYS, every time that, with at least contrite heart and devotion, the litany of the blessed Virgin is said.

He granted, moreover, to all who shall say it daily, as directed above:

A PLENARY INDULGENCE on the five feasts of obligation of our blessed Lady, viz., the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption, on condition that, on each of these five days, being truly penitent, after confession and communion, they shall visit a public church and pray there devoutly for the intention of his Holiness.

22.

PRAYER OF S. ALPHONSUS M. DE LIGUORI.

Mother of God, most holy Mary, how often by my sins have I merited hell! Ere now the judgment had gone forth against my first mortal sin, hadst not thou, in thy tender pity, stayed awhile God's justice, and then, softening my hard heart, drawn me on to

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take confidence in thee! And oh! how often, in dangers which beset my steps, had I fallen, hadst not thou, loving mother that thou art, preserved me by thy graces which thou didst obtain for me. My queen, what will thy pity and thy favor have availed me, if I perish in the flame of hell? If ever I have not loved thee, now, after God, I love thee above all things. Ah! suffer not that I turn away from thee and from God, who through thee had granted me so many mercies. Lady most worthy of all love, suffer not that I be doomed to hate and curse thee forever in hell. Couldest thou bear to see a servant whom thou lovest lost forever? O Mary! say not so. Say not that I shall be among the lost! yet lost am I assuredly, if I abandon thee. But who can have the heart to leave thee? How can I ever forget the love which thou hast borne me? No, it is impossible for him to perish who hath recourse to thee, and who with loyal heart confides in thee. Leave me not to myself, my mother, or I am lost. Let me ever have recourse to thee! Save me, my hope! save me from hell, and first from sin, which alone can cause my eternal ruin.

Three *Hail, Holy Queen*, etc.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, May 15, 1821, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to those who, with at least contrite heart and devotion, shall say this prayer, together with the *Salve Regina*, three times.

A PLENARY INDULGENCE, once a month, to all who shall practise this devotion, every day for a month, on any day when, being truly penitent, after confession and communion, they shall pray, for some time, for the intention of his Holiness.

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23.

THREE OFFERINGS, IN HONOR OF THE B. V. MARY.

I. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the daughter of the eternal Father, and to thee I consecrate my soul and all its powers.

Hail Mary, etc.

II. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the mother of the only-begotten Son, and to thee I consecrate my body with all its senses.

Hail Mary, etc.

III. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever-blessed Trinity all the graces which I need for my salvation.

Hail Mary, etc.

The Sovereign Pontiff, Leo XII., by a rescript, Oct. 21, 1823, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these three prayers, with her *Hail Mary*, three times, to the blessed Virgin, to obtain her protection in the practice of all holy virtues, and especially of chastity:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE to those who, having said them as directed above, for a month, shall, at the end of the month, on any day, being truly penitent, after confession and communion, pray for the intention of the Sovereign Pontiff.

These indulgences, both plenary and partial, were confirmed anew and forever by his Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, June 18, 1876.

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24.

PIOUS PRACTICE.

Most holy Virgin, mother of the incarnate Word, treasure-house of grace, and refuge of us, wretched sinners, with lively faith we have recourse to thy motherly love, and ask of thee the grace of ever doing God's will and thine. In thy most holy hands we place our hearts, and of thee we ask health of body and soul; and, as we have the sure hope that thou, our most loving mother, wilt hear us, we say to thee with lively faith:

Hail Mary, three times.

OREMUS.	LET US PRAY.
Defende, quæsumus Domine, ab omni infirmitate, beata Maria semper Virgine intercedente, famulos tuos; et toto corde tibi prostratos ab hostium propitius tuere clementer insidiis. Per Christum Dominum nostrum. *R.* Amen.	Defend, we beseech thee, O Lord! through the intercession of the blessed Mary, ever virgin, thy servants from all infirmity; and mercifully deign to guard them, prostrate in the sincerity of their hearts before thee, against the snares of the enemy. Through Christ our Lord. *R.* Amen.

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of Indulgences, Aug. 11, 1824, confirmed forever:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all those who, with at least contrite heart and devotion, shall say these prayers.

This indulgence had been granted before, *vivæ vocis oraculo*, by the Sovereign Pontiff, Pius VII.

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25.

PRAYER.

O excellentissima, gloriosissima atque sanctissima semper intemerata virgo Maria, mater Domini nostri Jesu Christi, regina mundi et totius creaturæ domina, quæ nullum derelinquis, nullum despicis, nullum qui ad te puro et humili corde recurrit desolatum dimittis, noli me despicere propter innumerabilia et gravissima peccata mea, noli me derelinquere propter duritiam et immunditiam cordis mei; ne abjicias me famulum tuum a gratia tua et amore tuo. Exaudi me miserum peccatorem in tua misericordia et pietate confidentem, succurre mihi, piissima virgo Maria, in omnibus tribulationibus, angustiis, et necessitatibus meis, et impetra mihi a dilecto Filio tuo, omnipotente Deo et Domino nostro Jesu Christo, indulgentiam et remissionem omnium peccatorum meorum et

O most excellent, most glorious, most holy and ever inviolate blessed Virgin Mary, mother of our Lord Jesus Christ, queen of the world and mistress of all creatures! Thou who forsakest no one, despisest no one, who leavest in sadness none who seek help at thy hands with pure and lowly hearts, do not abandon me because of the number and hatefulness of my sins, nor on account of the hardness and uncleanness of my heart; do not refuse me, thy servant, a share in thy favor and thy love. Hear me, a wretched sinner, who trusts in thy mercy and pity. Help me, O most loving Virgin Mary! in all my perils and needs, and obtain for me from thy beloved Son, our Lord Jesus Christ, the forgiveness of all my sins, the grace of the fear and love of thee, chastity in body, and deliverance

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gratiam timoris et amoris tui, sanitatem quoque et castitatem corporis, et liberationem ab omnibus malis et periculis animæ et corporis.

In extremis meis esto mihi pia auxiliatrix et animam meam ac animas omnium parentum meorum, fratrum, sororum, et amicorum, consanguineorum et benefactorum meorum, omniumque fidelium vivorum et defunctorum ab æterna caligine et ab omni malo libera, illo auxiliante, quem in tuo sanctissimo utero novem mensibus portasti et in præsepe tuis sanctis manibus reclinasti, Dominum nostrum Jesum Christum Filium tuum, qui est benedictus in sæcula sæculorum. Amen.

from all the dangers which beset both soul and body.

In the last moments of my life be thou my kind helper, and save from eternal darkness, and from evil of every kind my poor soul, and the souls of my parents, brothers, sisters, friends, relatives, and benefactors, together with the souls of all the faithful, both living and dead, through the grace of him whom for nine months thou didst bear in thy most holy womb, and whom thou didst place with thy holy hands in the manger, Jesus Christ our Lord, to whom be all honor given for endless ages. Amen.

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of Indulgences, Jan. 30, 1828, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who, having said it every day for a month, shall, on the last day of the month, or on one of the eight days immediately following,

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being truly penitent, after confession and communion, visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

26.

PRAYER.

Virgin mother of God, most holy Mary, secure refuge of sinners! to thee, who art, after God, our hope and consolation in this place of exile, to thee I have recourse with sincere confidence, though most undeserving of thy patronage. I know, on the one hand, how much I stand in need of being converted from my heart out, yet, on the other the heinousness of my crimes strikes me with terror. To thee, then, I betake myself, to thee who art our sovereign mediator with thy dear son Jesus, as he is with his eternal Father. To thee, after Jesus, must I look for my amendment. Vouchsafe then, O mother of mercy! to obtain for me the grace of a true and lasting conversion. I wish to change my life entirely. In this I am sincere; but my evil habits and the ill use I have made of so many saving inspirations, the multitude and heinousness of my sins, and the bonds by which the world holds me, while they render amendment difficult, call for thy special assistance. Grant it to me in spite of my unworthiness. In thee I trust: do thou not reject me. Although deserving of eternal punishment, I throw myself at thy feet, sorrowful and repentant. My sins, I own, have taken from me the strength which grace imparts, have cast me out from among the adopted sons of God, have deprived me of the right to everlasting happiness, and drawn on me, instead, the wrath of heaven. Tell me what I must do to regain the friendship of thy Son Jesus. Beg of him, by his

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precious blood, his bitter passion, and cruel death on the cross, to pardon my offences, and he will pardon them. Tell him thy desire for my salvation, and he will save me. But, as I can still fall into sin and lose the life of grace amid the dangers which encompass me, ever watch thou over me, and I shall surely triumph over the enemies who incessantly work for my ruin. Instil into my heart a lively faith, a firm hope, an ardent charity, and all the virtues suitable to my state of life, and obtain for me constancy in good, and final perseverance. In fine, be thou my loving mother here below, and my advocate at the hour of death, that I may be of the number of those to whom thy divine Son will say: "Come, ye blessed of my Father, possess the kingdom prepared for you." Amen.

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of Indulgences, Jan. 30, 1828, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all who shall say it, every day for a month, on the last day of the month, or one of the eight days immediately following, if being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

27.

VISITS OF THE WAY OF THE SORROWFUL MOTHER.

Some churches having introduced the praiseworthy and salutary custom of remembering the sorrows of the mother of God, by visiting on certain fixed days and with certain determined prayers the so-called *Stations of the Way of the Sorrowful Mother*, the Sovereign Pontiff, Gregory XVI., to animate more and more the piety of the faithful for this pious exercise, by brief of July 13, 1837, granted, and Leo XIII., by a rescript of

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the S. Congr. of Indulgences, July 23, 1898, modifying somewhat the conditions, confirmed,

A PLENARY INDULGENCE to those who, truly penitent, after confession and communion, shall visit devoutly, once a day on seven different days, some church where these stations exist, and pray for the intention of the Sovereign Pontiff.

AN INDULGENCE OF SEVEN YEARS AND AS MANY QUARANTINES to those who fulfil the above conditions once a day.

According to a brief of May 8, 1884, of his Holiness, Pope Leo XIII., in order to gain the indulgences above referred to, it is necessary that the *Stations of the Way of the Sorrowful Mother* should have been duly erected and blessed, either by the Prior-General, *pro tempore*, of the order of the Servants of Mary; or by his Vicar, *pro tempore;* or, by some ecclesiastic to whom the above-named Prior-General, or his Vicar, had delegated the faculty.

28.

CHAPLET OF TWELVE STARS, COMPOSED BY S. JOSEPH CALASANCTIUS.

All praise and thanksgiving be to the ever-blessed Trinity, who hath manifested to us Mary, ever virgin, clothed with the sun, with the moon beneath her feet, and on her head a mystic crown of twelve stars.

R. For ever and ever. Amen.

Let us praise and give thanks to God the Father, who chose her for his daughter.

R. Amen.

Our Father.

Praise be to God the Father, who predestined her to be the mother of his Son.

R. Amen.

Hail Mary.

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Praise be to God the Father, who saved her from all stain in her conception.

R. Amen.

Hail Mary.

Praise be to God the Father, who, on her birthday, adorned her with his choicest gifts.

R. Amen.

Hail Mary.

Praise be to God the Father, who gave her S. Joseph for her pure spouse and companion.

R. Amen.

Hail Mary and *Glory be to the Father.*

Let us praise and give thanks to God the Son, who chose her for his mother.

R. Amen.

Our Father.

Praise be to God the Son, who became incarnate in her womb, and dwelt there for nine months.

R. Amen.

Hail Mary.

Praise be to God the Son, who was born of her, and nourished with her milk.

R. Amen.

Hail Mary.

Praise be to God the Son, who, in his childhood, willed that Mary should teach him.

R. Amen.

Hail Mary.

Praise be to God the Son, who revealed to her the mysteries of the redemption of the world.

R. Amen.

Hail Mary and *Glory be to the Father.*

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Let us praise and give thanks to God the Hol Ghost, who made her his spouse.

R. Amen.

Our Father.

Praise be to God the Holy Ghost, who first revealed to her his name of Holy Ghost.

R. Amen.

Hail Mary.

Praise be to God the Holy Ghost, through whose operation she was at once virgin and mother.

R. Amen.

Hail Mary.

Praise be to God the Holy Ghost, through whom she became the living temple of the most holy Trinity.

R. Amen.

Hail Mary.

Praise be to God the Holy Ghost, by whom she was exalted in heaven high above all creatures.

R. Amen.

Hail Mary and *Glory be to the Father.*

For the holy Catholic Church, for the propagation of the faith, for peace among Christian princes, and for the uprooting of all heresy.

Hail, holy Queen, etc.

The Sovereign Pontiff, Gregory XVI., by a decree of the S. Congr. of Indulgences, Jan. 8, 1838, granted to all the faithful who, with at least contrite heart and devotion, shall say this chaplet:

AN INDULGENCE OF A HUNDRED DAYS.

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The Sovereign Pontiff, Pius IX., by rescript, March 17, 1856, and Leo XIII., by a rescript of the S. Congr. of Indulgences, July 23, 1898, confirming it, granted

A PLENARY INDULGENCE once a month on any day of the month to all those who shall have recited the above chaplet every day of the month, with the usual conditions—confession, communion and prayer for the intention of the Sovereign Pontiff.

29.

PRAYER.

Memorare, O piissima virgo Maria, non esse auditum a sæculo quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego tali animatus confidentia, ad te, virgo virginum, Mater, curro, ad te venio, coram te gemens peccator assisto; noli, mater Verbi, verba mea despicere, sed audi propitia, et exaudi. Amen.

Remember, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother! To thee I come; before thee I stand, sinful and sorrowful. O mother of the Word incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Dec. 11, 1846, granted to all the faithful every time that, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS;

A PLENARY INDULGENCE, once a month, to all those who, having said it at least once a day for a month, on any day, being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there, for some time, for the intention of His Holiness.

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30.

PRAYER.

Ave, augustissima regina pacis, sanctissima mater Dei, per sacratissimum cor Jesu Filii tui principis pacis, fac ut quiescat ira ipsius, et regnet super nos in pace. Memorare, O piissima virgo Maria, non esse auditum a sæculo quemquam tua petentem suffragia esse derelictum. Ego tali animatus confidentia ad te venio. Noli, mater Verbi, verba mea despicere; sed audi propitia, et exaudi, O clemens, O dulcis virgo Maria.

Hail, august queen of peace! hail, holiest mother of God! by the sacred heart of Jesus, thy Son, the Prince of peace, grant that his anger may end, and that in peace he may reign over us. Remember, O most loving Virgin Mary! that no one ever sought thy mediation without obtaining relief. Animated with this confidence, I come to thee. Do not, O mother of the Word! despise my words; but hear and grant my prayer, O clement, O sweet Virgin Mary!

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Sept. 23, 1846, granted to all the faithful, as often as, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE to all who shall have said it, at least once a day, for a month, on any day, when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there for the intention of his Holiness.

31.

ELEVEN NOVENAS IN HONOR OF THE BLESSED VIRGIN MARY.

The Sovereign Pontiff, Pius IX., by a rescript given at Gaeta,

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Jun. 5, 1849, and by another of the S. Congr. of Bishops and Regulars, Jan. 28, 1850, and finally by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, granted to all the faithful who, devoutly and with contrite heart, shall make at any time during the year any of the following *novenas in honor of the Blessed Virgin Mary*, with any formula of prayer, provided it be approved by competent ecclesiastical authority,

AN INDULGENCE OF THREE HUNDRED DAYS, each day;

A PLENARY INDULGENCE, either during the course of each novena, or upon one of the eight days immediately following, if, truly penitent, they go to confession and communion, and pray for the intention of the Sovereign Pontiff.

List of these Novenas.

1. In honor of the Immaculate Concepion of the Blessed Virgin Mary.

2. In honor of the Birth of Mary most holy.

3. In honor of the Presentation of Mary in the temple.

4. In honor of the Annunciation.

5. In honor of the Visitation.

6. In honor of Mary's holy Delivery and of the Birth of the child Jesus.

7. In honor of the Purification of the Blessed Virgin Mary.

8. In honor of the Dolors of Mary.

9. In honor of the Assumption of Mary.

10. In honor of the Sacred Heart of Mary and of her Patronage.

11. In honor of the feast of the most holy Rosary of the Blessed Virgin.

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32.

PRAYER.

O domina mea! O mater mea! tibi me totum offero; atque ut me tibi probem devotum, consecro tibi hodie oculos meos, aures meas, os meum, cor meum, plane me totum. Quoniam itaque tuus sum, O bona mater, serva me, defende me, ut rem ac possessionem tuam.

My queen! my mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good mother, as I am thine own, keep me, guard me, as thy property and possession.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 5, 1851, granted to all the faithful who, with fervor and at least contrite heart, shall say, morning and evening, one *Hail Mary*, together with this prayer, to implore of the blessed Virgin victory over temptations, especially over those against chastity:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who shall have said them every day for a month, on the day when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

33.

EJACULATION.

O Domina mea! O mater mea! memento me esse tuum.

Serva me, defende me, ut rem et possessionem tuam.

My queen! my mother! remember I am thine own.

Keep me, guard me, as thy property and possession.

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The Sovereign Pontiff, Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 5, 1851, granted to all the faithful:

AN INDULGENCE OF FORTY DAYS, every time that, when tempted, they shall say, with at least contrite heart and devotion, this ejaculation.

34.

EJACULATION.

Sweet heart of Mary, be my salvation!

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Sept. 30, 1852, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this ejaculation:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who shall have said it every day for a month, on any day, when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness.

35.

PRAYER.

O beata virgo Maria! quis tibi digne valeat jura gratiarum, ac laudum præconia rependere, quæ singulari tuo assensu mundo succurristi perdito? Quas tibi laudes fragilitas humani generis persolvat, quæ solo tuo commercio recuperandi aditum invenit? Accipe itaque quascumque exiles, quas-

O blessed Virgin Mary! who can duly thank thee, or herald forth thy praises, who, by the assent of thy single will, didst rescue a fallen world? What honor can be paid to thee by our weak human nature, which, by thy intervention alone, hath found the way to return to grace and life? Ac-

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cumque meritis tuis impares gratiarum actiones, et cum susceperis vota, culpas nostras orando excusa. Admitte nostras preces intra sacrarium exauditionis, et reporta nobis antidotum reconciliationis. Sit per te excusabile, quod per te ingerimus; fiat impetrabile quod fida mente poscimus. Accipe quod offerimus, redona quod rogamus, excusa quod timemus, quia tu es spes unica peccatorum. Per te speramus veniam delictorum, et in te, beatissima, nostrorum est expectatio præmiorum. Sancta Maria succurre miseris, juva pusillanimes, refove flebiles, ora pro populo, interveni pro clero, intercede pro devoto femineo sexu: sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem. Assiste parata votis poscentium, et reporta nobis optatum effectum. Sint tibi studia assidua orare pro populo Dei, quæ

cept, then, such poor thanks as we have here to offer, unequal to thy merits though they be; and, accepting our good desires, obtain by thy prayers the remission of our offences. Graciously hear our prayers, and obtain for us the remedy of reconciliation. May the offering we make to God through thee, through thee be acceptable in his sight; and may that be granted which we ask with trustful heart. Accept our offerings, grant us our petitions, banish our fears; for thou art the sole hope of sinners. Through thee we hope for forgiveness of our sins; and in thee, most blessed Lady, is the hope of our reward. Holy Mary, succor the wretched, help the fainthearted, comfort the sorrowful, pray for the people, shield the clergy, intercede for holy women; let all who celebrate thy holy commemoration feel thy protection. Be thou at hand, ready to aid our

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meruisti, benedicta, Redemptorem ferre mundi, qui vivit et regnat in sæcula sæculorum. Amen.

prayers, and obtain for us what we desire. Make it thy care, blessed Lady, to intercede ever for the people of God—thou who didst deserve to bear the Redeemer of the world, who liveth and reigneth, for ever and ever. Amen.

His Holiness, Pius IX., by a rescript from the Office of the Secretary of Memorials, May 19, 1854, granted:

AN INDULGENCE OF FIFTY DAYS to all the faithful, as often as, with at least contrite heart and devotion they shall say this prayer.

36.

PRAYER OF S. ALPHONSUS M. DE LIGUORI.

Most holy and immaculate Virgin! O my mother! thou who art the mother of my Lord, the queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all, do I thank thee for having saved me from hell, which I had so often deserved. I love thee, lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace

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of a happy death. O my mother! by thy love for God, I beseech thee to be at all times my helper, but, above all, at the last moment of my life. Leave me not until you see me safe in heaven, there for endless ages to bless thee, and sing thy praises. Amen.

His Holiness, Pope Pius IX., by an autograph rescript, Sept. 7, 1854, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer before an image or picture of the blessed Virgin:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who, having said it every day for a month, being truly penitent, after confession and communion, shall pray for the needs of the Church, and for the intention of the Sovereign Pontiff.

37.

EJACULATION.

To thee, O Virgin mother, never touched by stain of sin, actual or venial, I recommend and confide the purity of my heart.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of the Propaganda Fide, Nov. 26, 1854, granted:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all the faithful who, devoutly and with contrite heart, recite this ejaculation.

38.

LITTLE CHAPLET IN HONOR OF THE IMMACULATE HEART OF MARY.

V. Deus in adjutorium meum intende.	*V.* Incline unto my aid, O God!
R. Domine ad adjuvandum me festina.	*R.* O Lord! make haste to help me.

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V. Gloria Patri, etc.	*V.* Glory be to the Father, etc.
R. Sicut erat, etc.	*R.* As it was, etc.

I. Immaculate virgin, who, conceived without sin, didst direct every movement of thy most pure heart to that God who was ever the object of thy love, and who wast ever most submissive to his will: obtain for me the grace to hate sin with my whole heart, and to learn of thee to live in perfect resignation to the will of God.

Our Father, once, *Hail Mary*, seven times.

Heart transpierced with pain and woe!
Set my heart with love aglow.

II. I marvel, Mary, at thy deep humility, through which thy blessed heart was troubled at the gracious message brought thee by Gabriel, the archangel, that thou wast chosen mother of the Son of the Most High, and through which thou didst proclaim thyself his humble handmaid: wherefore, in great confusion at the sight of my pride, I ask thee for the grace of a contrite and humble heart, that, knowing my own misery, I may obtain that crown of glory promised to the truly humble of heart.

Our Father, etc., *Heart*, etc.

III. Blessed virgin, who in thy sweetest heart didst keep, as a precious treasure, the words of Jesus, thy Son, and, pondering on the lofty mysteries they contained, didst learn to live for God alone: how doth my cold heart confound me! O dearest mother! get me grace so to meditate within my heart upon God's holy law, that I may strive to follow thee in the fervent practice of every Christian virtue.

Our Father, etc., *Heart*, etc.

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IV. Glorious queen of martyrs, whose sacred heart was pierced in thy Son's bitter passion by the sword, whereof the holy old man Simeon had prophesied: gain for my heart true courage and a holy patience to bear the troubles and misfortunes of this miserable life, that so, by crucifying my flesh with its desires, while following the mortification of the cross, I may, indeed, show myself to be a true son of thine.

Our Father, etc., *Heart*, etc.

V. O Mary, mystical rose, whose loving heart, burning with the living fire of charity, did accept us for thy sons at the cross's foot, becoming thus our tender mother! make me feel the sweetness of thy maternal heart and thy power with Jesus, that, when menaced by the perils of this mortal life, and most of all in the dread hour of death, my heart, united with thine, may love my Jesus then and through all ages. Amen.

Our Father, etc., *Heart*, etc.

Let us now turn to the most sacred heart of Jesus, that he may inflame us with his holy love.

O divine heart of Jesus! to thee I consecrate myself, full of deep gratitude for the many blessings I have received and daily do receive from thy boundless charity. With my whole heart I thank thee for having, in addition to them all, vouchsafed to give me thy own most holy mother, giving me to her as a son, in the person of the beloved disciple. Let my heart ever burn with love for thee, finding in thy sweetest heart its peace, its refuge, and its happiness.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Dec. 11, 1854, granted to all the faithful who, with at least contrite heart and devotion, shall say this little chaplet:

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AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who have the pious custom of saying it every day for a month, on any day, when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness.

39.

LITTLE CHAPLET IN HONOR OF THE IMMACULATE CONCEPTION OF THE VIRGIN MARY.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

First set.—Blessed be the holy and immaculate conception of the most blessed Virgin Mary.

Then say the Our Father *once, the* Hail Mary *four times, and the* Glory be to the Father *once.*

Second set.—Blessed be the holy, *etc.: one* Our Father, *etc., as before.*

Third set.—Blessed be the holy, *etc., etc., as before.*

His Holiness, Pope Pius IX., by a brief, June 22, 1855, granted to all the faithful who shall say this chaplet, with at least contrite heart and devotion, every day, for a month:

A PLENARY INDULGENCE, on the day when, being truly penitent, they shall go to confession and communion.

AN INDULGENCE OF THREE HUNDRED DAYS, every time they shall say the chaplet, with at least contrite heart and devotion.

40.

PRAYER TO OBTAIN A GOOD DEATH.

O Maria sine labe concepta, ora pro nobis, qui confugimus ad te. O

O Mary, conceived without sin, pray for us who have recourse to thee.

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refugium peccatorum, mater agonizantium, noli nos derelinquere in hora exitus nostri, sed impetra nobis dolorem perfectum, sinceram contritionem, remissionem peccatorum nostrorum, sanctissimi viatici dignam receptionem, extremæ unctionis sacramenti corroborationem, quatenus securi præsentari valeamus ante thronum justi, sed et misericordis judicis, Dei et Redemptoris nostri. Amen.

O refuge of sinners, mother of the agonizing, do not abandon us in the hour of our death, but obtain for us perfect sorrow, sincere contrition, remission of our sins, a worthy reception of the most holy viaticum, the strengthening effect of the sacrament of extreme unction, that we may present ourselves with security before the throne of the just, but likewise merciful judge, our God and Redeemer. Amen.

Our Holy Father, Pius IX., by a rescript from the Office of the Secretary of Briefs, March 11, 1856, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

41.

PSALMS AND PRAYERS OF S. BONAVENTURE IN HONOR OF THE BLESSED VIRGIN.

His Holiness, Pope Pius IX., by a brief, Dec. 9, 1856, granted to all those who, with at least contrite heart and devotion, shall practise the exercise known as *The daily offering of loving prayer and praise, for every day in the week, to the immaculate mother of God*, etc.:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, once a day.

A PLENARY INDULGENCE, on the feasts of the Immaculate

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Conception, of S. Joseph, S. Bonaventure (July 14), on any day they choose during the month of May, and on another within the octave of the feast of the Immaculate Conception, to all those who, having, during the month preceding these feasts and days, said these prayers every day, shall, being truly penitent, after confession and communion, visit a church or public oratory, and pray there for the intention of the Sovereign Pontiff.

42.

THE MONTH OF SEPTEMBER.

His Holiness, Pope Pius IX., by a brief, April 3, 1857, and by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, and Leo XIII., by a rescript of the same S. Congr., Jan. 27, 1888, granted to all the faithful who, with at least contrite heart and devotion, shall practice this devout exercise in honor of the Blessed Virgin of sorrows,

AN INDULGENCE OF THREE HUNDRED DAYS, every day of the month;

A PLENARY INDULGENCE once in this month, or, according to the established rule, on one of the first eight days of October, with the usual conditions—confession, communion and prayer for the intentions of the Sovereign Pontiff.

43.

PRAYER TO THE VIRGIN MARY, OUR LADY OF PITY.

Kneeling at thy holy feet, O gracious queen of heaven! we offer thee our deepest reverence. We confess that thou art the daughter of the eternal Father, the mother of the divine Word, and the spouse of the Holy Ghost. Full of grace, of virtue, and of heavenly gifts, thou art the chaste temple of the holy Trinity. With thee are treasured God's mercies, and thou, too, dost dispense them. And since thy loving heart is filled with charity, sweetness, and tender compassion for us poor sinners, we call thee mother of holy pity. With the greatest trust, then, do I come to thee in my sorrow and

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distress. I beg that thou wouldst make me confide in thy love, by granting me . . . if it be God's will, and for the welfare of my soul. Cast, then, thine eyes of pity upon me and upon all my kindred. That I may not perish, shield me from the attacks of the world, the flesh, and the devil, who continually assail me. Remember, O fondest of mothers! that we are thy children, purchased with the precious blood of thy divine Son. Pray, without ceasing, that the adorable Trinity may give us the grace ever to be victorious over the devil, the world and our unhallowed passions: that grace by which the just grow in holiness, sinners are converted, and heresy destroyed; by which the unbeliever is enlightened, and the Jews brought to the true religion. Bestow upon us this boon, O most pure Virgin! through the infinite bounty of the Most High, through the merits of thy Son, by the care with which thou didst nourish him, by the devotion with which thou didst serve him, by the love with which thou didst cherish him, by thy tears and anguish endured in his passion. Obtain for us the great favor that the whole world may be made one people and one church, which shall give thanks, praise, and glory to the most holy Trinity, and to thee who art its mediator.

May the power of the Father, the wisdom of the Son, and the virtue of the Holy Ghost, grant us this blessing. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, March 26, 1860, confirmed and, as far as necessary, granted, anew, to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all who, having

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said it every day for a month, on any day, being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness.

44.

LITTLE CHAPLET IN HONOR OF THE TWELVE PRIVILEGES OF THE B. VIRGIN MARY.

In nomine Patris, et Filii et Spiritus Sancti.	In the name of the Father, and of the Son, and of the Holy Ghost.
Amen.	Amen.
V. Deus in adjutorium meum intende.	*V.* Incline unto my aid, O God!
R. Domine ad adjuvandum me festina.	*R.* O Lord! make haste to help me.
Gloria Patri, etc.	Glory be to the Father, etc.

I. We salute thee, most pure and holy mother of Jesus, and humbly pray thee by thy predestination, by which thou wast from all eternity chosen to be the mother of God; by thy immaculate conception, by which thou wast conceived without stain of original sin; by that most perfect resignation, by which thou didst ever conform to the good pleasure of God; and, lastly, by that wonderful holiness which made thy life a stainless one, we beeeech thee to be our advocate with the Lord, and to obtain the forgiveness of the sins which make us hateful to him. And thou, omnipotent Father, through the merits of these privileges, hearken to the prayers of thy beloved daughter, and pardon her servants. Spare, O Lord! spare thy people.

Our Father, once; *Hail Mary*, four times; *Glory be the Father*, once.

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V. Per sanctam et immaculatam conceptionem tuam libera nos, gloriosa virgo Maria.

V. By thy holy and immaculate conception, deliver us, O glorious Virgin Mary!

II. We salute thee, O most pure and most holy mother of Jesus! and we humbly beseech thee by thy most holy Annunciation, when thou didst conceive in thy womb the divine Word; by thy most happy and painless delivery; by the perpetual virginity allied in thee with the fruitfulness of motherhood; and, lastly, by that bitter agony which our Saviour's death caused thee to undergo; become our mediator, in order that the precious blood of thy Son may bring forth fruit in our souls. And thou, O Son of God! through the merits of these privileges, hear the prayers of thy beloved mother, and pardon the sins of her servants. Spare, O Lord! spare thy people.

Our Father, once; *Hail Mary*, four times; *Glory be to the Father*, once.

V. Per sanctam et immaculatam conceptionem tuam libera nos, gloriosa virgo Maria.

V. By thy holy and immaculate conception, deliver us, O glorious Virgin Mary!

III. We salute thee, O most pure and most holy mother of Jesus! and we humbly beseech thee by the joys which filled thy heart at the resurrection and ascension of Jesus Christ; by thine own assumption into heaven, when thou wast exalted above all the choirs of the angels; by the glorious title of queen of all saints, wherewith God has honored thee; and, lastly, by that all-powerful mediation which enables thee to obtain whatever thou desirest, obtain for us true love of God. And thou, O Holy Ghost! through

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the merits of these privileges, listen to the prayers of thy beloved spouse, and pardon her servants. Spare, O Lord! spare thy people.

Our Father, once; *Hail Mary*, four times; *Glory be to the Father*, once.

V. Per sanctam et immaculatam conceptionem tuam libera nos, gloriosa virgo Maria.

V. By thy holy and immaculate conception, deliver us, O glorious Virgin Mary!

Ant. Conceptio tua, Dei genitrix virgo, gaudium annuntiavit universo mundo: ex te enim ortus est sol justitiæ, Christus Deus noster, qui solvens maledictionem, dedit benedictionem, et confundens mortem donavit nobis vitam sempiternam.

Ant. Thy immaculate conception, Virgin Mother of God, brought joy to the whole world; for out of thee rose the Sun of justice, Christ our God, who, lifting the curse from us, brought us blessings, and, putting death to flight, gave us life eternal.

V. In conceptione tua, virgo Maria, immaculata fuisti.

V. In thy conception, O Virgin Mary! thou wast immaculate.

R. Ora pro nobis Patrem, cujus Filium Jesum de Spiritu Sancto conceptum peperisti.

R. Pray for us to the Father, whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

OREMUS.

Deus misericordiæ, Deus pietatis, Deus indulgentiæ, qui misertus es super afflictionem populi

LET US PRAY.

O God of mercy, God of pity, God of pardon! who, having compassion for the affliction of thy

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tui, et dixisti angelo percutienti populum tuum, *Contine manum tuam:* ob amorem illius matris gloriosæ cujus ubera pretiosa, contra venena nostrorum delictorum, dulciter suxisti, præsta auxilium gratiæ tuæ, ut ab omni malo secure liberemur, et a totius perditionis incursu misericorditer salvemur. Qui vivis et regnas in sæcula sæculorum. Amen.

people, didst say to the angel who smote them, *Stay thy hand:* by thy love of that glorious mother from whose precious breasts thou didst draw sweet nourishment against the poison of our sins; grant the assistance of thy grace, that we may be freed from every evil, and mercifully saved from the assaults of every enemy. Who livest and reignest, world without end. Amen.

His Holiness, Pope Pius IX., by a brief, June 26, 1860, granted to all the faithful who, with at least contrite heart and devotion, shall say this chaplet:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to those who, having said it every day for a month, shall, on any day, being truly penitent, after confession and communion, visit a church or public oratory, and pray there for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

45.

EJACULATION.

O Mary, who didst come into this world free from stain! obtain of God for me that I may leave it without sin.

His Holiness, Pope Pius IX., by a rescript from the Office of the Secretary of Briefs, March 27, 1863, granted to all the faith-

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ful who, with at least contrite heart and devotion, shall say this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

46.

THE SEVEN SUNDAYS IN HONOR OF THE IMMACULATE CONCEPTION.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of the Propaganda, Sept. 21, 1865, having granted certain indulgences to all the faithful who shall practise the pious exercise of the seven consecutive Sundays in honor of the Immaculate Conception, once, at any time of the year, by reciting some devout prayers, Leo XIII., by a rescript of the S. Congr. of Indulgences, July 23, 1898, modified them, granting

AN INDULGENCE OF SEVEN YEARS, on each of the seven Sundays;

A PLENARY INDULGENCE, on the last of the seven Sundays, if, being truly sorry for their sins, after confession and communion, they shall visit a church and pray there for the intention of the Sovereign Pontiff.

47.

PRAYERS IN HONOR OF OUR LADY OF PERPETUAL HELP.

I.

Behold at thy feet, O mother of perpetual help! a wretched sinner who has recourse to thee and confides in thee. O mother of mercy! have pity on me. I hear thee called by all, the refuge and the hope of sinners: be, then, my refuge, and my hope. Assist me, for the love of Jesus Christ; stretch forth thy

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hand to a miserable fallen creature who recommends himself to thee, and who devotes himself to thy service forever. I bless and thank almighty God, who in mercy has given me this confidence in thee, which I hold to be a pledge of my eternal salvation. It is true that in the past I have miserably fallen into sin, because I had not recourse to thee. I know that, with thy help, I shall conquer. I know, too, that thou wilt assist me, if I recommend myself to thee; but I fear that, in time of danger, I may neglect to call on thee, and thus lose my soul. This grace, then, I ask of thee, and this I beg, with all the fervor of my soul, that, in all the attacks of hell, I may ever have recourse to thee. O Mary! help me. O mother of perpetual help, never suffer me to lose my God.

II.

O mother of perpetual help! grant that I may ever invoke thy most powerful name, which is the safeguard of the living, and the salvation of the dying. O purest Mary! O sweetest Mary! let thy name henceforth be ever on my lips. Delay not, O blessed Lady! to succor me, whenever I call on thee; for, in all my temptations, in all my needs, I shall never cease to call on thee, ever repeating thy sacred name, Mary, Mary. O what consolation, what sweetness, what confidence, what emotion fills my soul when I utter thy sacred name, or even only think of thee! I thank the Lord for having given thee, for my good, so sweet, so powerful, so lovely a name. But I will not be content with merely uttering thy name. Let my love for thee prompt me ever to hail thee, mother of perpetual help.

III.

O mother of perpetual help! thou art the dispenser

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of all the gifts which God grants to us miserable sinners; and for this end he has made thee so powerful, so rich, and so bountiful, in order that thou mayest succor us in our misery. Thou art the advocate of the most wretched and abandoned sinners who have recourse to thee: come to my help, I commend myself to thee. In thy hands I place my eternal salvation, and to thee I intrust my soul. Count me among thy most devoted servants; take me under thy protection, and it is enough for me. For, if thou protect me, I fear nothing; not from my sins, because thou wilt obtain for me the pardon of them; nor from the devils, because thou art more powerful than all hell together; nor even from Jesus, my judge, because by one prayer from thee he will be appeased. But one thing I fear; that, in the hour of temptation, I may through negligence fail to have recourse to thee, and thus perish miserably. Obtain for me, therefore, the pardon of my sins, love for Jesus, final perseverance, and the grace ever to have recourse to thee, O mother of perpetual help!

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Rites, May 17, 1866, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, for each of the three prayers.

48.

PRAYER FOR THE CONVERSION OF HERETICS AND SCHISMATICS.

O Mary, mother of mercy and refuge of sinners! we beseech thee to look with pitying eyes on heretical and schismatical nations. Do thou, who art the seat of wisdom, illumine their minds, wretchedly in-

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volved in the darkness of ignorance and sin, that they may know the Holy Catholic, Apostolic, Roman Church to be the only true Church of Jesus Christ, out of which no sanctity or salvation can be found. Finally, complete their conversion by obtaining for them the grace to believe every truth of our holy faith, and to submit to the Sovereign Roman Pontiff, the vicar of Jesus Christ on earth, that thus, being soon united to us by the bonds of divine charity, they may make with us but one fold under one and the same pastor, and that we may thus, O glorious Virgin! all sing exultingly forever: "Rejoice, O Virgin Mary! thou alone hast destroyed all heresies in the whole world." Amen.

Hail Mary, three times.

His Holiness, Pius IX., by a rescript of the S. Congr. of the Propaganda, Dec. 30, 1868, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, together with the *Hail Mary*, three times.

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

49.

PRAYER FOR THE CONVERSION OF THE GREEK SCHISMATICS.

O immaculate Virgin Mary! we thy servants, and sons of the holy Roman Catholic Church, full of confidence in thy powerful protection, humbly beseech thee that thou wouldst deign to implore of the Holy Ghost, by the honor and glory of his eternal procession from the Father and the Son, the abundance of his gifts for our separated brethren, the Greek schismatics, that, enlightened by his vivifying grace, they may re-enter into the bosom of the

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Catholic Church, under the infallible guidance of her supreme pastor and teacher, the Sovereign Roman Pontiff; and that thus, sincerely reunited to us by the indissoluble bonds of the same faith and the same charity, they may, with us, glorify, by the practice of good works, the most august Trinity, and at the same time honor thee, O virgin mother of God, full of grace, now and through all ages. Amen.

Hail Mary, three times.

His Holiness, Pope Pius IX., by a brief, June 11, 1869, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, together with the *Hail Mary* three times, in honor of the most blessed and immaculate Virgin.

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all who, having said these prayers every day, for a month, shall, being truly penitent, after confession and communion, visit a church or public oratory, and pray there for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

50.

THE LITTLE OFFICE OF THE IMMACULATE CONCEPTION.

At matins and lauds.

V. Eia, mea labia, nunc annunciate

R. Laudes et præconia virginis beatæ.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Come, my lips, and wide proclaim

R. The blessed Virgin's spotless fame.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

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V. Gloria Patri, etc. Alleluia.	*V.* Glory be to the Father, etc. Alleluia.

From Septuagesima to Easter, instead of Alleluia *is said:*

Laus tibi, Domine, Rex æternæ gloriæ.	Praise be to thee, O Lord, King of everlasting glory.

HYMN.

Salve, mundi domina,	Hail, queen of the heavens!
Cœlorum regina:	Hail, mistress of earth!
Salve, virgo virginum,	Hail, virgin most pure
Stella matutina.	Of immaculate birth!
Salve plena gratia,	Clear star of the morning,
Clara luce divina:	In beauty enshrined!
Mundi in auxilium,	O Lady! make speed
Domina, festina.	To the help of mankind.
Ab æterno Dominus	Thee God in the depth
Te præordinavit	Of eternity chose;
Matrem unigeniti	And formed thee all fair,
Verbi, quo creavit	As his glorious spouse;
Terram, pontum, æthera:	And called thee his Word's
Te pulchram ornavit	Own mother to be,
Sibi sponsam, quæ	By whom he created
In Adam non peccavit.	The earth, sky, and sea.
Amen.	Amen.
V. Elegit eam Deus, et præelegit eam.	*V.* God elected her, and pre-elected her.

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R. In tabernaculo suo habitare fecit eam.

V. Domina, protege orationem meam.

R. Et clamor meus ad te veniat.

OREMUS.

Sancta Maria, regina cœlorum, mater Domini nostri Jesu Christi, et mundi domina, quæ nullum derelinquis, et nullum despicis: respice me, domina, clementer oculo pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam et immaculatam conceptionem devoto affectu recolo, æternæ in futurum beatitudinis, bravium capiam, ipso, quem virgo peperisti, donante Domino nostro Jesu Christo: qui cum Patre et Sancto Spiritu vivit et regnat, in Trinitate perfecta, Deus, in sæcula sæculorum. Amen.

V. Domina, protege orationem meam.

R. He made her to dwell in his tabernacle.

V. O Lady! aid my prayer.

R. And let my cry come unto thee.

LET US PRAY.

Holy Mary, queen of heaven, mother of our Lord Jesus Christ, and mistress of the world, who forsakest no one, and despisest no one, look upon me, O Lady! with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins; that, as I now celebrate, with devout affection, thy holy and immaculate conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of him whom thou, in virginity, didst bring forth, Jesus Christ our Lord: who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

V. O Lady! aid my prayer.

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R. Et clamor meus ad te veniat.
V. Benedicamus Domino.
R. Deo gratias.
V. Fidelium animæ per misericordiam Dei requiescant in pace.
R. Amen.

R. And let my cry come unto thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

At prime.

V. Domina, in adjutorium meum intende.
R. Me de manu hostium potenter defende.

V. Gloria Patri, etc. Alleluia.

V. O Lady! make speed to befriend me.
R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

HYMN.

Salve, virgo sapiens,
Domus Deo dicata,
Columna septemplici
Mensaque exornata.

Ab omni contagio
Mundi præservata:

Semper sancta in utero
Matris, ex qua nata.

Tu mater viventium,
Et porta es sanctorum:
Nova stella Jacob,
Domina angelorum.

Hail, virgin most wise!
Hail, Deity's shrine!
With seven fair pillars,
And table divine!

Preserved from the guilt
Which hath come on us all!

Exempt, in the womb,
From the taint of the fall!

O new star of Jacob,
Of angels the queen!
O gate of the saints!
O mother of men!

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Zabulo terribilis
Acies castrorum;
Porta et refugium
Sis christianorum.
Amen.

V. Ipse creavit illam in Spiritu Sancto.

R. Et effudit illam super omnia opera sua;

V. Domina, protege, etc. (*cum oratione ut supra*).

To Zabulon fearful
As th' embattled array!
Be thou of the faithful
The refuge and stay.
Amen.

V. The Lord himself created her in the Holy Ghost.

R. And poured her out over all his works.

V. O Lady, aid, etc. (*with the prayer as above*).

At tierce.

V. Domina, in adjutorium, etc.

V. O Lady, make speed, etc.

HYMN.

Salve, arca fœderis,
Thronus Salomonis,
Arcus pulcher ætheris,
Rubus visionis:

Virga frondens germinis:
Vellus Gedeonis:
Porta clausa numinis,

Favusque Samsonis.

Decebat tam nobilem
Natum præcavere
Ab originali

Labe matris Evæ,

Hail, Solomon's throne!
Pure ark of the law!
Fair rainbow and bush,
Which the patriarch saw!

Hail, Gedeon's fleece!

Hail, blossoming rod?
Samson's sweet honeycomb!

Portal of God!

Well fitting it was
That a son so divine
Should preserve from all touch
Of original sin

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Almam, quam elegerat,
Genitricem vere,
Nulli prorsus sinens
Culpæ subjacere.

Amen.

V. Ego in altissimis habito.

R. Et thronus meus in columna nubis.

V. Domina, protege, etc. (*cum oratione ut supra*).

Nor suffer by smallest
Defect to be stained
That mother, whom he
For himself had ordained.

Amen.

V. I dwell in the highest.

R. And my throne is on the pillar of the clouds.

V. O Lady, aid, etc. (*with the prayer as above*).

At sext.

V. Domina, in adjutorium, etc.

V. O Lady, make speed, etc.

HYMN.

Salve, virgo puerpera,
Templum Trinitatis,
Angelorum gaudium,

Cella puritatis:

Solamen mœrentium,

Hortus voluptatis:
Palma patientiæ,
Cedrus castitatis.

Terra es benedicta
Et sacerdotalis,
Sancta et immunis

Culpæ originalis.

Hail, virginal mother!
Hail, purity's cell!
Fair shrine, where the Trinity
Loveth to dwell!

Hail, garden of pleasure!
Celestial balm!
Cedar of chastity!
Martyrdom's palm!

Thou land set apart
From uses profane!
And free from the curse
Which in Adam began!

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Civitas altissimi,
Porta orientalis:
In te est omnis gratia,
Virgo singularis.
Amen.

V. Sicut lilium inter spinas.

R. Sic amica mea inter filias Adæ.

V. Domina, protege, etc. (*cum oratione ut supra*).

Thou city of God!
Thou gate of the east!
In thee is all grace,
O joy of the blest!
Amen.

V. As the lily among the thorns.

R. So is my beloved among the daughters of Adam.

V. O Lady, aid, etc. (*with the prayer as above*).

At none.

V. Domina, in adjutorium, etc.

V. O Lady, make speed, etc.

HYMN.

Salve, urbs refugii,
Turrisque munita

David, propugnaculis

Armisque insignita.

In conceptione

Charitate ignita,

Draconis potestas
Est a te contrita.

O mulier fortis,
Et invicta Judith!

Hail, city of refuge!
Hail, David's high tower,
With battlements crowned
And girded with power!

Filled at thy conception
With love and with light!
The dragon by thee
Was shorn of his might.

O woman most valiant!
O Judith thrice blest!

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Pulchra Abisag virgo,
Verum fovens David!

Rachel curatorem
Ægypti gestavit:
Salvatorem mundi

Maria portavit.
Amen.

V. Tota pulchra es, amica mea.

R. Et macula originalis nunquam fuit in te.

V. Domina, protege, etc. (*cum oratione ut supra*).

As David was nursed
In fair Abisag's breast;

As the savior of Egypt
Upon Rachel's knee:
So the world's great Redeemer
Was cherished by thee.
Amen.

V. Thou art all fair, my beloved.

R. And the original stain was never in thee.

V. O Lady, aid, etc. (*with the prayer as above*).

At vespers.

V. Domina, in adjutorium, etc.

V. O Lady, make speed, etc.

HYMN.

Salve, horologium,
Quo, retrogadiatur
Sol in decem lineis;

Verbum incarnatur.

Homo ut ab inferis

Ad summa attollatur,
Immensus ab angelis
Paulo minoratur.

Hail, dial of Achaz!
On thee the true sun
Told backward the course
Which from old he had run!

And, that man might be raised,
Submitting to shame,
A little more low
Than the angels became.

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Solis hujus radiis
Maria coruscat;
Consurgens aurora
In conceptu micat.

Lilium inter spinas,
Quæ serpentis conterat
Caput: pulchra ut luna
Errantes collustrat.
Amen.

V. Ego feci in cœlis, ut oriretur lumen indeficiens.
R. Et quasi nebula texi omnem terram.

V. Domina, protege, etc. (*cum oratione ut supra*).

Thou, rapt in the blaze
Of his infinite light,
Dost shine as the morn
On the confines of night;

As the moon on the lost
Through obscurity dawns;
The serpent's destroyer!
A lily 'mid thorns!
Amen.

V. I made an unfailing light to arise in heaven.
R. And as a mist I overspread the whole earth.
V. O Lady, aid, etc. (*with the prayer as above*).

At compline.

V. Convertat nos, Domina, tuis precibus placatus Jesus Christus Filius tuus.
R. Et avertat iram suam a nobis.
V. Domina, in adjutorium meum intende.
R. Me de manu hostium potenter defende.

V. May Jesus Christ, thy Son, reconciled by thy prayers, O Lady! convert our hearts.
R. And turn away his anger from us.
V. O Lady! make speed to befriend me.
R. From the hands of the enemy mightily defend me.

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V. Gloria Patri, etc.

V. Glory be to the Father, etc.

HYMN.

Salve, virgo florens,
Mater illibata,
Regina clementiæ,
Stellis coronata.

Super omnes angelos
Pura, immaculata,
Atque ad regis dexteram
Stans veste deaurata.

Per te, mater gratiæ,
Dulcis spes reorum,
Fulgens stella maris,
Portus naufragorum.

Patens cœli janua,
Salus infirmorum,
Videamus regem
In aula sanctorum.

Amen.

Hail, mother most pure!
Hail, virgin renowned!
Hail, queen with the stars,
As a diadem, crowned.

Above all the angels
In glory untold,
Standing next to the king
In a vesture of gold.

O mother of mercy!
O star of the wave!
O hope of the guilty!
O light of the grave!

Through thee may we come
To the haven of rest;
And see heaven's King
In the courts of the blest!

Amen.

V. Oleum effusum, Maria, nomen tuum.

R. Servi tui dilexerunt te nimis.

V. Domina, protege,

V. Thy name, O Mary! is as oil poured out.

R. Thy servants have loved thee exceedingly.

V. O Lady, aid, etc.

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etc. (*cum oratione ut supra*).

Supplices offerimus

Tibi, virgo pia,
Hæc laudum præconia:
Fac nos ut in via
Ducas cursu prospero;
Et in agonia

Tu nobis assiste,
O dulcis Maria.

R. Deo gratias.

Ant. Hæc est virga in qua nec nodus originalis, nec cortex actualis culpæ fuit.

V. In conceptione tua virgo immaculata fuisti.

R. Ora pro nobis Patrem, cujus Filium peperisti.

OREMUS.

Deus qui per immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti, nos quo-

(*with the prayers and versicles as above*).

These praises and prayers
I lay at thy feet,
O Virgin of Virgins!
O Mary most sweet!
Be thou my true guide
Through this pilgrimage here;
And stand by my side
When death draweth near.

R. Thanks be to God.

Ant. This is the rod in which was neither knot of original sin, nor rind of actual guilt.

V. In thy conception, O Virgin! thou wast immaculate.

R. Pray for us to the Father, whose Son thou didst bring forth.

LET US PRAY.

O God, who, by the immaculate conception of the Virgin, didst prepare a worthy habitation for thy Son: we beseech thee that, as in view of the death of that Son, thou didst preserve her from all stain

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que mundos ejus intercessione ad te pervenire concedas. Per eumdem Christum Dominum nostrum.

R. Amen.

of sin, so thou wouldst enable us, being made pure by her intercession, to come unto thee. Through the same Christ our Lord.

R. Amen.

His Holiness, Pope Pius IX., by a brief, March 31, 1876, granted to all the faithful, as often as they shall say, with at least contrite heart and devotion, the Little Office of the Immaculate Conception, as above:

AN INDULGENCE OF THREE HUNDRED DAYS.

51.

ANTHEM, VERSICLE AND PRAYER IN HONOR OF THE IMMACULATE MARY.

Ant. Hæc est virga in qua nec nodus originalis, nec cortex actualis culpæ fuit.

V. In conceptione tua virgo immaculata fuisti.

R. Ora pro nobis Patrem, cujus Filium peperisti.

OREMUS.

Deus qui per immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præser-

Ant. This is the rod in which was neither knot of original sin, nor rind of actual guilt.

V. In thy conception, O Virgin! thouw as immaculate.

R. Pray for us to the Father, whose Son thou didst bring forth.

LET US PRAY.

O God, who, by the immaculate conception of the Virgin, didst prepare a worthy habitation for thy Son: we beseech thee that, as in view of the death of that Son, thou didst pre-

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vasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eumdem Christum Dominum nostrum.

serve her from all stain of sin, so thou wouldst enable us, being made pure by her intercession, to come unto thee. Through the same Christ our Lord.

R. Amen.

R. Amen.

His Holiness, Pope Pius IX., by a brief, March 31, 1876, granted to all the faithful, as often as they shall say, with at least contrite heart and devotion, this anthem, versicle and prayer:

AN INDULGENCE OF ONE HUNDRED DAYS.

52.

HYMN.

Stabat mater dolorosa
Juxta crucem lacrymosa
Dum pendebat Filius.
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater unigeniti!

See, the mother stands deploring,
By the cross her tears outpouring,
Where her Son expiring hangs;
For her gentle spirit groaning,
Anguish-smitten and bemoaning,
Rend the sword's most cruel pangs.

Oh how downcast and distresséd
Was the mother ever blesséd
Of the sole-begotten one,

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Quæ mœrebat, et dolebat,	Who lamented and who grievéd
Pia Mater dum videbat	Mother mild, as she perceivéd
Nati pœnas inclyti.	Torments rack her heavenly Son.
Quis est homo qui non fleret,	Who could keep from tears of anguish,
Matrem Christi si videret	Could he see Christ's mother languish
In tanto supplicio?	Thus in grief and suffering wild?
Quis non posset contristari	Who his agony could smother
Christi matrem contemplari	Could he see his gentle mother
Dolentem cum Filio?	Sorrowing with her only child?
Pro peccatis suæ gentis	For his people sacrificéd
Vidit Jesum in tormentis,	She beheld Christ agonizéd,
Et flagellis subditum.	And beneath the scourger's rod—
Vidit suum dulcem natum	She beheld her offspring blesséd
Moriendo desolatum,	Die forsaken and distresséd,
Dum emisit spiritum.	As he gave his soul to God.
Eja mater, fons amoris,	Grant, O mother, love's out-springing!
Me sentire vim doloris	Me to feel thy sorrows' wringing,

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Fac, ut tecum lugeam.
Fac, ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Bid me share thy cup of woe.
Make my heart, forever fervent,
Christ my God's adoring servant,
That his pleasure I may do.

Sancta mater istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Bid me bear, O mother blesséd!
On my heart the wounds impresséd,
Suffered by the Crucified;
And thy Son's most bitter passion,
Racked in so remorseless fashion,
All for me, with me divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

With the weeping in communion,
With the Crucified in union,
Long as life within me plays;
By the cross with thee remaining,
Joined with thee in grief and plaining,
Such the boon thy servant prays.

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Virgo virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere.
Fac, ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.
Flammis ne urar succensus,
Per te, virgo, sim defensus
In die judicii.

Christe, cum sit hinc exire,
Da per matrem me venire
Ad palmam victoriæ.
Quando corpus morietur,
Fac ut animæ donetur

Queen of Virgins, heav'n adornéd,
Let me not of thee be scornéd,
Let me share thy grief and woe.
Jesu's death my study making,
In his agony partaking,
Make me all his tortures know.

All his bitter torments feeling,
In the cross my spirit reeling,
In this blood my senses drown;
That, all glowing with affection,
I may find in thee protection
When to judgment he comes down.

In the cross salvation yield me,
And in Jesus' passion shield me,
Cherish me with mercy's aid.
When my earthly frame shall perish,
Grant around my soul to flourish

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Paradisi gloria.	Eden's joys that never fade.
Amen.	Amen.

The Sovereign Pontiff, Pius IX., desirous that all the faithful should often call to mind the sorrow endured by the blessed Virgin Mary when she stood at the foot of the cross of her divine Son, Jesus, by a rescript of the S. Congr. of Indulgences, June 18, 1876, extended to all those who shall, with at least contrite heart and devotion, say this hymn:

THE INDULGENCE OF ONE HUNDRED DAYS, every time, which had been granted by the Venerable Pontiff, Innocent XI., by a brief, Sept. 1, 1681, under certain conditions, only to the confraternity of our Lady of Sorrow.

53.

EJACULATION.

Blessed be the holy and immaculate conception of the most blessed Virgin Mary, mother of God.

His Holiness, Pope Leo XIII., revoking the concession made Nov. 21, 1793, by the Sovereign Pontiff, Pius VI., granted by brief, Sept. 10, 1878, to all the faithful each time that, devoutly and with contrite hearts, they recite this ejaculation:

AN INDULGENCE OF THREE HUNDRED DAYS.

54.

PRAYER TO MARY, OUR LADY OF GOOD COUNSEL.

Most glorious Virgin selected by the eternal councils as mother of the Eternal Word made man, treasury of divine grace and advocate of sinners, I, the most unworthy of thy servants, have recourse to thee, that thou mayest be my guide and counsellor in this valley of tears, obtain for me, by the most precious blood of thy divine Son, the pardon of my sins,

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the salvation of my soul and the means necessary to secure it. Obtain the triumph of the holy Church over her enemies and the propagation of the reign of Jesus Christ all over the world. Amen.

His Holiness, Pope Leo XIII., by a rescript from the Secretary's Office of the S. Congr. of Extraordinary Ecclesiastical Affairs, Nov. 23, 1880, granted to all the faithful who, devoutly and with contrite hearts, recite the above prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

55.

EJACULATION.

Mary, mother of God and mother of mercy, pray for me and for the departed.

His Holiness, Pope Leo XIII., by a rescript of his Eminence the Cardinal Vicar, Dec. 15, 1883, granted to all the faithful who, devoutly and with contrite hearts, recite the above ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

56.

INVOCATION.

O Mary! conceived without sin, pray for us who have recourse to thee.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, March 15, 1884, granted to all the faithful who, with contrite hearts, devoutly recite this invocation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

57.

ACT OF REPARATION TO THE MOST HOLY VIRGIN.

Most glorious Virgin! Mary, mother of God and our mother, cast a glance of pity upon us poor sinners

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who, afflicted by the many evils which surround us in this life, feel our hearts wounded by the atrocities, injuries and blasphemies which we are frequently compelled to hear pronounced against thee, immaculate Virgin. Oh! how offensive is such language to the infinite majesty of God and to his only Son, Jesus Christ. How it provokes his wrath and causes us to fear the terrible effects of his vengeance. If the sacrifice of our life would avail anything to prevent such outrages and blasphemies, gladly would we offer it, for, most holy mother, we desire to love and honor thee with all our hearts, such being the will of God. Because we do love thee, we will do whatever is in our power that thou mayest be loved and honored by all. Do thou, meanwhile, mother, full of pity, Sovereign Consoler of the afflicted, accept this act of reparation which we offer thee in our own names and in those of all our families, even of such as, not knowing what they say, impiously blaspheme thee. By obtaining their conversion from God, render yet more manifest and glorious thy pity, thy power and thy great mercy, and they will unite with us in proclaiming thee blessed among women, the immaculate Virgin and most merciful mother of God. Amen.

Three *Hail Marys.*

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, March 21, 1885, granted to all the faithful who, with contrite hearts, devoutly recite the above act of reparation, with the three *Hail Marys.*

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, on a day of their own choice, to all those who, having recited it daily for the space of a month, truly penitent, go to confession and communion, and visit some church or public oratory, praying there for some space of time according to the intention of his Holiness.

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58.

PRAYER.

Virgo potens, quæ cunctas hæreses sola interemisti in universo mundo, orbem Christianum a laqueis diaboli libera et respice ad animas diabolica fraude deceptas, ut omni hæretica pravitate deposita, errantium corda resipiscant et ad veritatis catholicæ redeant unitatem, te intercedente ad Dominum nostrum Jesum Christum Filium tuum, qui vivit et regnat cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

O most powerful Virgin, who alone didst overcome all heresies in the entire world, deliver thy Christian people from the snares of the devil; cast thine eyes upon their souls, deceived by the cunning of the evil one, that, having renounced all their wicked heresy, the hearts of thy erring children may repent, and return to the unity of Catholic truth, through thy intercession with our Lord Jesus Christ, thy Son, who with God the Father, in the unity of the Holy Ghost, liveth and reigneth God for ever and ever. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 19, 1885, granted to all the faithful who, with at least contrite heart and devotion, shall recite this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

59.

PRAYER.

TO THE HOLY VIRGIN OF MOUNT CARMEL.

O most blessed and immaculate Virgin, ornament

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and splendor of Carmel, thou who regardest with an eye of special kindness those who wear thy blessed habit, look down also benignly upon me and cover me with the mantle of thy special protection. Strengthen my weakness with thy power; enlighten the darkness of my mind with thy wisdom; increase in me faith, hope and charity. Adorn my soul with such graces and virtues as will ever be pleasing to thy divine Son and to thee. Assist me in life, and console me in death, with thy most amiable presence, and present me to the most august Trinity as thy devoted servant and child; that I may eternally bless and praise thee in paradise. Amen.

Three *Hail Marys*, and *Glory be to the Father.*

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Jan. 16, 1886, granted to all the faithful who, with at least contrite hearts, devoutly recite this prayer:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

60.

PRAYER.

TO MARY MOST HOLY, VENERATED UNDER THE TITLE OF MOTHER OF DIVINE PROVIDENCE.

Immaculate Virgin Mary, mother of divine Providence, protect my soul with the fulness of thy grace. Govern my life, and direct it in the ways of virtue, to the fulfilment of the divine will. Obtain for me the pardon of my offences; be my refuge, my protection, my defence, my guide in the pilgrimage through this world. Console me in affliction; support me in danger, and in the tempest of adversity be my secure shelter. Obtain for me, O Mary! an entire renewal of heart, that it may become the holy

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habitation of thy divine Son, Jesus. Remove from me, weak miserable creature, all kinds of sin, negligence, tepidity, pusillanimity and human respect. Banish entirely from me all pride, vain-glory, self-love, and affection for things of earth, which interfere with the efficacy of thy patronage. O sweet Mother of Providence! cast a motherly glance upon me, and if, either through frailty or malice, I have provoked the threats of the eternal Judge, or grieved the most sacred heart of my amiable Jesus, throw over me the mantle of thy protection and I shall feel safe. Thou art the Mother of Providence, the Virgin of Pardon, my hope upon earth; mayest thou be to me mother of glory in heaven. Amen.

Three *Hail Marys.*

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Feb. 27, 1886, granted to all the faithful who, with contrite hearts, devoutly recite the above prayer, with the three *Hail Marys*,

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

61.

THE HYMN AVE MARIS STELLA.

Ave maris stella,
Dei mater alma,
Atque semper virgo,
Felix cæli porta.

Bright Mother of our Maker, hail,
Thou virgin ever blest,
The ocean's star by which we sail,
And gain the port of rest.

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Sumens illud Ave,
Gabrielis ore,
Funda nos in pace,
Mutans Hevæ nomen.

Whilst we this *Ave* thus to thee,
From Gabriel's mouth rehearse:
Prevail that peace our lot may be,
And Eva's name reverse.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Release our long entangled mind,
From all the snares of ill;
With heavenly light instruct the blind,
And all our vows fulfil.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Exert for us a mother's care,
And us thy children own,
Prevail with him to hear our prayer,
Who chose to be thy son.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

O spotless maid! whose virtues shine,
With brightest purity:
Each action of our lives refine,
And make us pure like thee.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Preserve our lives unstained with ill,
In this infectious way;
That heaven alone our souls may fill,
With joys that ne'er decay.

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Sit laus Deo Patri, Summo Christo decus, Spiritui Sancto, Tribus honor unus. Amen.	To God the Father, endless praise; To God the Son, the same; And Holy Ghost, whose equal rays, One equal glory claim. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, January 27, 1888, granted to the faithful who shall recite the above hymn

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

62.

THE CANTICLE OF THE BLESSED VIRGIN MARY.

Magnificat anima mea Dominum.	My soul doth magnify the Lord;
Et exultavit Spiritus meus in Deo salutari meo.	And my spirit hath rejoiced in God my Saviour.
Quia respexit humilitatem ancillæ suæ; ecce enim ex hoc beatam me dicent omnes generationes.	Because he hath regarded the humility of his handmaid, for behold from henceforth all generations shall call me blessed.
Quia fecit mihi magna qui potens est; et sanctum nomen ejus.	For he that is mighty hath done great things to me; and holy is his name.
Et misericordia ejus a progenie in progenies, timentibus eum.	And his mercy is from generation to generation, to them that fear him.
Fecit potentiam in brachio suo; dispersit superbos mente cordis sui.	He hath shown might in his arm; he hath scattered the proud in the conceit of their heart.

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Deposuit potentes de sede, et exaltavit humiles.

He hath put down the mighty from their seat, and hath exalted the humble.

Esurientes implevit bonis: et divites dimisit inanes.

He hath filled the hungry with good things; and the rich he hath sent away empty.

Suscepit Israel puerum suum, recordatus misericordiæ suæ.

He hath received Israel his servant; being mindful of his mercy.

Sicut locutus est ad patres nostros, Abraham, et semini ejus in sæcula.

As he spoke to our fathers, to Abraham, and to his seed forever.

His Holiness, Leo XIII., by rescripts of the S. Congr. of Indulgences, September 20, 1879, and February 22, 1888, granted to the faithful who shall recite the above canticle

AN INDULGENCE OF ONE HUNDRED DAYS, once a day;

AN INDULGENCE OF SEVEN YEARS AND AS MANY QUARANTINES, once on every Saturday of the year.

63.

PRAYER OF ST. ALOYSIUS GONZAGA TO THE BLESSED VIRGIN.

Most Holy Mary, my Lady, to thy faithful care and special keeping and to the bosom of thy mercy, to-day and every day, and particularly at the hour of my death, I commend my soul and my body; all my hope and consolation, all my trials and miseries, my life and the end of my life I commit to thee, that through thy most holy intercession and by thy merits all my actions may be directed and ordered according to thy will and that of thy divine Son. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, March 15, 1890, granted to the faithful who recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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64.

EJACULATION OF ST. PHILIP NERI.

Virgin Mother of God, Mary, pray to Jesus for me.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, March 29, 1894, granted to the faithful who recite the above ejaculation

AN INDULGENCE OF FIFTY DAYS, once a day.

65.

PRAYER FOR ENGLAND.

O blessed Virgin Mary, Mother of God, our most sweet Queen and Mother, turn thy merciful eyes towards England, who is happy to be called thy Dowry; turn them also towards us, who with unlimited confidence trust in thy protection. Through thee Christ, the Saviour of the world, has been given to us to be the foundation of our hope; and by him thou hast been given to increase that same hope. Oh! do thou pray for us, whom thou hast received as thy children at the foot of the cross, O most sorrowful Mother. Intercede for our separated brethern, that they may be reunited with us in the only true fold, to the Supreme Pastor, the Vicar on earth of thy Divine Son. Pray for us all, O most loving Mother, that by means of the true faith, made fruitful by good works, we may deserve to enjoy the vision of God with thee in the heavenly home and praise him forever. Amen.

His Holiness, Leo XIII., in His Ap. Letter "Amantissima voluntatis," of April 15, 1895, granted to the faithful who shall say the above prayer

AN INDULGENCE OF THREE HUNDRED DAYS each time;

A PLENARY INDULGENCE, once a month, on any day chosen

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by those who have said it every day of the month: conditions as usual (Confession, Communion, a visit to a church or public oratory, with prayer for the intentions of the Sovereign Pontiff).

66.

PRAYER FOR THE RETURN OF THE SEPARATED CHURCHES TO UNITY OF FAITH.

Immaculate Virgin, thou who by a singular privilege of grace wast preserved from original sin, look compassionately upon our separated brethren, who yet are thy children, and bring them back to the centre of unity. Though wandering afar, they have preserved a most tender devotion to thee, O Mother; reward them, then, for thou art so generous, by obtaining their conversion.

Thou wert victorious over the infernal serpent from the very beginning of thy existence; renew now, since the need is so pressing, thy ancient triumphs. If our unhappy brethren are now separated from our common Father, it is the work of the enemy. Be it thine, then, to unveil his deceits and to scatter his forces, so that they may come to understand that there is no salvation for them whilst they remain disunited from the Successor of St. Peter.

Thou who, in the fulness of divine gifts, didst from the beginning glorify the power of him who wrought such great wonders in thee, glorify thy Son by bringing back the strayed sheep to his one fold, under the guidance of the universal shepherd who is his vicegerent on earth, and be it thy glory, O Blessed Virgin, as thou hast destroyed all heresies on earth, so now to extinguish all schism and to bring back peace to the world.

His Holiness, Leo XIII., by a rescript of the S. Congr. of

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Indulgences, February 1, 1896, granted to the faithful who recite the above prayer

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

67.

INVOCATION.

Virgo ante partum, ora pro nobis.
Ave Maria, etc.
Virgo in partu, ora pro nobis.
Ave Maria, etc.
Virgo port partum, ora pro nobis.
Ave Maria, etc.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, May 20, 1893, granted to the faithful who recite the above invocation

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

68.

PRAYER.

Most Holy Virgin and Queen of Martyrs, Mary, oh! that I could find myself in heaven to contemplate the honors shown to thee by the Most Holy Trinity and all the celestial court. But as I am still a pilgrim in this vale of tears, accept at least from me, thy most unworthy servant and a sinner, my most sincere homage and the assurance of the most perfect submission that a human creature can give to thee. In thy most admirable heart, transpierced by a sword of so many sorrows, I do place, to-day and forever, this poor soul of mine; receive me as an associate in thy dolors, and do not permit me to wander far from that cross on which thy only Son gave up his most blessed spirit for me. With thee, O Mary, I shall suffer all the pains, contradictions and infirmities that it may please thy Divine Son to inflict upon

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me in this life. I offer them all to thee in memory of the sorrows thou hast endured in thy mortal life; so that every thought of my mind, every throb of my heart may be henceforth an act of compassion for thy sorrows, and of complacency in the sublime glory thou now enjoyest in heaven. Yes, dear Mother, as I now take part in thy dolors, and rejoice in seeing thee glorified, so have compassion on me, procuring my reconciliation with thy Son Jesus, that I may begin to be thy true and faithful child. Come on my last day to assist me in my agony, as thou didst be present at the death of thy Divine Son, that from this my deplorable exile I may deserve to take part in thy glory in heaven. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, March 26, 1887, has granted to the faithful who shall recite this prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

69.

INVOCATION.

Sancta Virgo Maria Immaculata, Mater Dei, Mater nostra, Tu pro nobis loquere ad Cor Jesu, qui tuus Filius est et Frater noster.	Holy Virgin Mary Immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, who is thy Son and our Brother.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, December 20, 1890, granted to the faithful who shall recite the above invocation

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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70.

THE OCTOBER ROSARY.

His Holiness, Leo XIII., by his Encyclical *Supremi Apostolatus*, September 1, 1883, and by a decree of the S. Congr. of Rites, August 20, 1885, had granted and confirmed some Indulgences for the saying of the Rosary during the month of October; then by a rescript of the S. Congr. of Indulgences, July 23, 1898, he made perpetual and modified them, granting to the faithful who, during the said month, publicly in church or privately anywhere, recite at least a third part of the Rosary

AN INDULGENCE OF SEVEN YEARS AND AS MANY QUARANTINES on each day of that month;

A PLENARY INDULGENCE on the feast of Our Lady of the Rosary, or on any one day of its octave, to those who, both on the feast itself and on every day of its octave, shall have recited at least a third part of the Rosary on the usual conditions: confession, communion and a visit to some church or public oratory and there praying according to the intention of the Pope;

A PLENARY INDULGENCE, on any one day, to those who, after the said octave, shall have recited at least the third part of the Rosary for ten days during the same month, on the same conditions.

71.

PRAYER.

Queen of the Most Holy Rosary, in these days of bold impiety, show forth thy power by the tokens of thy former victories, and from the throne on which thou sittest as dispenser of pardon and of graces look down upon the Church of thy Son, upon his Vicar and upon all orders of ecclesiastics and laymen who are struggling against the fierce assaults of the enemy; hasten, powerful conqueror of heresies, hasten the

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hour of mercy, though the hour of justice is hurried on every day by innumerable sins. Obtain for me, the least of men, as I kneel in humble supplication before thee, the grace I need most to live among the just on earth, to reign among the just in heaven, whilst, in the meantime, together with all the faithful in the world, O Queen of the Most Holy Rosary, I salute and hail thee.

Queen of the Most Holy Rosary, pray for us.

His Holiness, Leo XIII., by a rescript of His Eminence the Cardinal Vicar, July 3, 1886, granted to the faithful who shall recite the said prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

72.

THE FIFTEEN SATURDAYS IN HONOR OF OUR LADY OF THE ROSARY.

His Holiness, Leo XIII., by a decree of the S. Congr. of Indulgences, September 21, 1889, abrogated all other previous Indulgences, and granted to all the faithful who, on fifteen successive Saturdays, at whatever time of the year, shall recite at least a third part of the Most Holy Rosary, or in any other way shall piously call to mind the mysteries of the same, and on the usual conditions of Confession and Communion,

A PLENARY INDULGENCE on any one of the said Saturdays;

AN INDULGENCE OF SEVEN YEARS AND AS MANY QUARANTINES on each of the other fourteen Saturdays.

Moreover, His Holiness, by another decree of the same S. Congr., September 17, 1892, granted that those who are lawfully hindered from performing the said pious exercise on Saturday may gain the said Indulgences by performing it on Sunday.

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73.

A VISIT TO AN IMAGE OF OUR LADY OF THE ROSARY OF POMPEI.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 21, 1890, granted to the faithful who shall visit an image of our Lady of the Rosary of Pompei in any church or public oratory

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE on the 8th day of May and on the feast of our Lady of the Rosary (the first Sunday of October), on the usual conditions, viz.: Confession and Communion and a visit to the said image in a church or public oratory and praying there for the intention of the Pope.

74.

PRAYER AND INVOCATION TO THE B. V. MARY UNDER THE TITLE OF OUR LADY OF THE CENACLE.

I. PRAYER.

Most Holy Virgin of the Cenacle, our Mother, Mary Immaculate, we do most humbly beseech thee to obtain for us the gifts of the Holy Spirit, that living united by charity and persevering unanimously in prayer, encouraged by thy smile, O our guide and mistress, we may deserve to employ all our exertions for the greatest glory of God by example and good work to the salvation of souls, and by this means acquire eternal life.

O Our Lady of the Cenacle, mercifully assist us in this work, and help us by your power, that by your intercession the almighty and bountiful God may vouchsafe to grant us the grace that we so earnestly solicit. Amen.

II. INVOCATION.

Our Lady of the Cenacle pray for us.

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His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, dated December 14, 1889, has granted

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to the faithful who shall recite the above prayer;

AN INDULGENCE OF FIFTY DAYS, once a day, to those who say the above invocation.

75.

A PRAYER TO THE BLESSED VIRGIN, "HELP OF CHRISTIANS."

Immaculate Virgin, Mother of God and our Mother, Mary, thou seest how, from every quarter, the devil and the world are assailing the Catholic faith, in which we purpose, by God's mercy, to live and to die, that we may gain eternal glory. O Help of Christians, renew thy former victories for the safety of thy children. They intrust to thy care their firm purpose never to belong to any gathering of heretics or sectaries; O thou who art all holy, offer up our resolutions to thy divine Son, and obtain from him the graces necessary to keep us true to them unto the end. Console the visible Head of the Church, help the Catholic Episcopate, protect the clergy and the faithful who hail thee as Queen, hasten, by the power of thy intercession, the day which shall see all nations gathered together about the Supreme Pastor. Amen.

Maria, Auxilium Christianorum, ora pro nobis.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, December 20, 1890, after having revoked the indulgences of three hundred days attached to the above prayer for Rome and the adjacent district, granted to all the faithful who shall recite it

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

76.

ANOTHER PRAYER TO THE BLESSED VIRGIN UNDER THE SAME TITLE.

Most Powerful Virgin, loving Helper of the Chris-

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tian people, what thanks do we not owe thee for the assistance thou gavest to our fathers when, threatened by the infidel Turk, they invoked thy maternal aid by the devout recital of the Rosary? From heaven thou didst behold their danger, and didst hear their pitiful pleading; the humble prayer suggested by the great Pontiff St. Pius V. was pleasing to thy ear, and thou didst hasten to succor them. Grant, dear Mother, that now again the prolonged sighs and groans of the holy Spouse of Christ may be accepted before thy throne, and, again moved with compassion for her, arise to free her from the many enemies that surround her.

Even now from every quarter of the world that prayer so dear to thee goes up to thy throne to win thy favor, as then, so in the present calamity. It is but too true that our sins hinder, or at least delay its effect. Wherefore, dearest Mother, obtain for us true sorrow for them and a firm purpose rather to suffer death than to sin again, with heartfelt grief that, through our own fault, the help of which the need is so pressing should be denied or even delayed.

Come, then, dear Mother, hearken to the prayers of the Catholic world, and break the pride of the wretches who boldly insult God, and who aim at destroying the church against which, according to the infallible word of Christ, the gates of hell shall never prevail. Let it be seen once more that when thou risest to protect it we may be certainly assured of the victory which, even if delayed, yet never fails, as we know by that faith by which we are animated and we hope, through thee, that God will mercifully grant our prayer. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 20, 1891, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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77.

PRAYER TO OUR LADY OF AFRICA FOR THE CONVERSION OF THE MUSSULMANS AND OTHER INFIDELS OF AFRICA.

O Our Lady of Africa, thou whose Immaculate Heart is so full of mercy and of maternal compassion, be moved with tender pity at the profound misery of the Mussulmans and other unbelievers in Africa. Remember that the souls of those poor infidels are the work of thy divine Son's hands, that they were created to his image and ransomed at the cost of his Precious Blood. Mother of mercy, do not permit that those unfortunate creatures, who are yet thy children as well as we, any longer to go on rushing into hell in spite of the merits of Jesus Christ and of the most cruel death he suffered for their salvation. Obtain for them the knowledge of our holy religion and the grace to love it, to embrace it, and to practice it faithfully. And since thou art the Sovereign Lady of Africa, O Queen of Apostles, deign to select legions of holy missionaries and to send them to those forsaken regions, to conquer them, to snatch them from death and from Satan, and to bring them into the fold of the true church. Thus shall we be all united, with the same hope and the same love in thy most pure heart and in the adorable heart of the divine Son and our Lord Jesus Christ who was crucified and who died for the salvation of all men, and now gloriously risen lives and reigns together with the the Father and the Holy Ghost forever and ever. Amen

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 30, 1896, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. MICHAEL THE ARCHANGEL.

I

HYMN.

Te splendor et virtus Patris,
Te vita, Jesu, cordium,
Ab ore qui pendent tuo,
Laudamus inter angelos.

O Jesus, life-spring of the soul,
The Father's power, and glory bright!
Thee with the angels we extol;
From thee they draw their life and light.

Tibi mille densa millium
Ducum corona militat;
Sed explicat victor crucem
Michael salutis signifer.

Thy thousand thousand hosts are spread
Embattled o'er the azure sky;
But Michael bears thy standard dread,
And lifts the mighty cross on high.

Draconis hic dirum caput
In ima pellit tartara,
Ducemque cum rebellibus

He in that sign the rebel powers
Did with their dragon prince expel;
And hurl'd them from the heaven's high towers

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Cœlesti ab arce fulminat.	Down like a thunderbolt to hell.
Contra ducem superbiæ	Grant us with Michael still, O Lord!
Sequamur hunc nos principem,	Against the prince of pride to fight;
Ut detur ex Agni throno	So may a crown be our reward,
Nobis corona gloriæ.	Before the Lamb's pure throne of light.
Patri simulque Filio,	To God the Father glory be,
Tibique sancte Spiritus,	And to his sole-begotten Son;
Sicut fuit, sit jugiter,	The same, O Holy Ghost, to thee,
Sæculum per omne gloria. Amen.	While everlasting ages run. Amen.
Ant. Princeps gloriosissime, Michael archangele, esto memor nostri: hic et ubique semper precare pro nobis Filium Dei.	*Ant.* Most glorious Prince, Michael the archangel, be thou mindful of us; here, and in all places, pray for us to the Son of God.
V. In conspectu angelorum psallam tibi, Deus meus.	*V.* I will sing praises to thee, my God, before the angelic host.
R. Adorabo ad templum sanctum tuum, et confitebor nomini tuo.	*R.* I will adore thee in thy holy temple, and confess unto thy name.
OREMUS.	LET US PRAY.
Deus, qui miro ordine	God, who, in the dis-

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angelorum ministeria hominumque dispensas: concede propitius, ut, a quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniatur. Per Christum Dominum nostrum, etc.

pensation of thy providence, dost admirably dispose the ministry of angels and of men: mercifully grant that they who ever minister before thy throne in heaven, may also be the protectors of our life on earth. Through Christ our Lord, etc.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, May 6, 1817, granted to all the faithful who, with at least contrite heart and devotion, shall say this hymn, with the antheml, versicles and prayer, in honor of S. Michael the archangel, to obtain his powerful assistance in the assaults of temptation, in life and at the hour of death:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who shall have said it every day, for a month, on the day when, being truly penitent, after confession and communion, they shall pray, for some time, for the intention of his Holiness.

2.

NOVENA IN HONOR OF S. MICHAEL THE ARCHANGEL.

The Sovereign Pontiff, Pius IX., by a rescript dated at Gaeta, January 5, 1849, and by another of the S. Congr. of Bishops and Regulars, January 28, 1850, granted to all the faithful who, with contrite hearts, shall devoutly make, at any time during the year, the *novena in honor of the Archangel Michael*, published by the Rev. Joseph M. Falcone: of the Congregation of the Mission:

AN INDULGENCE OF THREE HUNDRED DAYS, on each day.

A PLENARY INDULGENCE, either during the novena or upon

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one of the eight days immediately following, if, truly penitent, having confessed and communicated, they pray for the holy Church and for the Sovereign Pontiff.

By a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, the same Sovereign Pontiff deigned to approve that these Indulgences may be gained by those who make the novena of S. Michael with any other formula of prayer, provided it be approved by competent ecclesiastical authority.

3.

ANGELICAL CROWN, OR PIOUS EXERCISE IN HONOR OF S. MICHAEL THE ARCHANGEL, AND OF THE ANGELIC CHOIRS.

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
Glory be to the Father, etc.

FIRST SALUTATION.

Our Father, *once*, Hail Mary, *three times*, *to the just angelic choir.*

By the intercession of S. Michael and the heavenly choir of the Seraphim, may it please God to make us worthy to receive into our hearts the fire of his perfect charity. Amen.

SECOND SALUTATION.

Our Father, *once*, Hail Mary, *three times*, *to the second angelic choir.*

By the intercession of S. Michael and the heavenly choir of the Cherubim, may God, in his good pleasure, grant us grace to abandon the ways of sin, and follow the path of Christian perfection. Amen.

THIRD SALUTATION.

Our Father, *once*, Hail Mary, *three times*, *to the third angelic choir.*

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By the intercession of S. Michael and the sacred choir of the Thrones, may it please God to infuse into our hearts the spirit of true and sincere humility. Amen.

FOURTH SALUTATION.

Our Father, *once*, Hail Mary, *three times*, *to the fourth angelic choir.*

By the intercession of S. Michael and the heavenly choir of the Dominations, may it please God to grant us grace to have dominion over our senses, and to correct our depraved passions. Amen.

FIFTH SALUTATION.

Our Father, *once*, Hail Mary, *three times*, *to the fifth angelic choir.*

By the intercession of S. Michael and the heavenly choir of the Powers, may God vouchsafe to keep our souls from the wiles and temptations of the devil. Amen.

SIXTH SALUTATION.

Our Father, *once*, Hail Mary, *three times*, *to the sixth angelic choir.*

By the intercession of S. Michael and the choir of the admirable heavenly Virtues, may it please God to keep us from falling into temptation, and may he deliver us from evil. Amen.

SEVENTH SALUTATION.

Our Father, *once*, Hail Mary, *three times*, *to the seventh angelic choir.*

By the intercession of S. Michael and the heavenly choir of the Principalities, may it please God to fill our souls with the spirit of true and sincere obedience. Amen.

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EIGHTH SALUTATION.

Our Father, *once*, Hail Mary, *three times, to the eighth angelic choir.*

By the intercession of S. Michael and the heavenly choir of Archangels, may it please God to grant us the gift of perseverance in the faith and in all good works, that we may thereby be enabled to attain the glory of paradise. Amen.

NINTH SALUTATION.

Our Father, *once*, Hail Mary, *three times, to the ninth angelic choir.*

By the intercession of S. Michael and the heavenly choir of all the angels, may God vouchsafe to grant us their guardianship through this mortal life, and after death a happy entrance into the everlasting glory of heaven. Amen.

Then say the Our Father, *four times, in conclusion: the first to S. Michael, the second to S. Gabriel, the third to S. Raphael, the fourth to our angel guardian.*

This exercise then ends with the following anthem:

ANTHEM.

Michael, glorious prince, chief and champion of the heavenly host, guardian of the souls of men, conqueror of the rebel angels, steward of the palace of God under Jesus Christ, our worthy leader, endowed with superhuman excellence and virtue: vouchsafe to free us all from every ill, who with full confidence have recourse to thee; and by thy incomparable protection enable us to make progress every day in the faithful service of our God.

V. Pray for us, most blessed Michael, prince of the Church of Jesus Christ.

R. That we may be made worthy of his promises.

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PRAYER.

Almighty and eternal God, who in thine own marvelous goodness and pity didst, for the common salvation of man, choose the glorious archangel Micnael to be the prince of thy Church: make us worthy, we pray thee, to be delivered by his beneficent protection from all our enemies, that, at the hour of our death, none of them may approach to harm us; rather do thou vouchsafe unto us that, by the same archangel Michael, we may be introduced into the presence of thy most high and divine majesty. Through the merits of the same Jesus Christ our Lord. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Rites, Aug. 8, 1851, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this chaplet:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

AN INDULGENCE OF ONE HUNDRED DAYS, every day, to any one who shall carry this chaplet about him, or kiss the medal, representing the holy angels, appended to it.

A PLENARY INDULGENCE, once a month, to all who shall say this chaplet every day, on any day when, being truly penitent, after confession and communion, they shall pray especially for the triumph of holy Mother Church, and for the welfare of the Sovereign Pontiff.

A PLENARY INDULGENCE, on the conditions given above, on:

The Feast of the Apparition of S. Michael, May 8.

The Dedication of S. Michael, Sept. 29.

S. Gabriel the archangel, March 18.

S. Raphael the archangel, Oct. 24.

Holy angel guardians, Oct. 2.

To gain these indulgences, a chaplet must be used, consisting

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of the *Our Father*, nine times, with the *Hail Mary*, three times after each *Our Father*, and the *Our Father*, four times at the end, saying, at the same time, in order, the corresponding salutations, with the antiphon, versicle and prayer, at the end. These chaplets, by order of his Holiness, Pius IX., by a rescript of the S. Congr. of Indulgences, Feb. 4, 1877, must be blessed by a priest who has from the Holy See the general faculty of blessing beads, medals, etc.

4.

PRAYER TO ST. MICHAEL THE ARCHANGEL.

Most glorious prince of the heavenly hosts, Archangel St. Michael, defend us in the battle and in the tremendous struggle we carry on against the Principalities and Powers, against the rulers of the world of darkness and all evil spirits. Come to the help of man, whom God created immortal, fashioned to his own image and likeness, and rescued at a great price from the tyranny of the devil. With the great army of the holy angels fight to-day the battle of the Lord as thou didst of old fight against Lucifer, the leader of the proud, and his apostate angels, who were powerless against thee, and they had no longer a place in heaven; and that monster, the old serpent who is called the devil and Satan, that seduces the whole world, was cast into hell with his angels. But now that first enemy and homicide has regained his insolent boldness. Taking on the appearance of an angel of light, he has invaded the earth, and, with his whole train of evil spirits, he is prowling about among men, striving to blot out the name of God and of his Christ, to capture, to destroy, to drag to eternal perdition the souls destined to the crown of eternal glory. That malignant dragon is pouring abroad, like a foul stream, into the souls of men of ruined intellect and corrupt heart the poison of his

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wickedness, the spirit of lying, of impiety and blasphemy, the pestilent breath of impurity and of all vice and iniquity. Most cunning enemies have filled with bitterness and drenched with gall the Church, the Spouse of the Lamb without spot, and have lifted impious hands against all that is most sacred in it. Even in the holy place where the See of Blessed Peter and the chair of truth was set up to enlighten the world, they have raised the abominable throne of their impiety with the iniquitous hope that the Shepherd may be stricken and the flock scattered abroad. Arise, then, unconquerable Prince, defend the people of God against the assaults of the reprobate spirits, and give them the victory. Holy Church reveres thee as its guardian and patron; it glories in thee as its defender against the malignant powers of hell; to thee God has committed the souls that are to be conveyed to the seats of the Blessed in eternal happiness. Pray, then, to the God of peace, that he may put Satan under our feet, so completely vanquished that he may no longer be able to hold men in bondage and work harm to the Church. Offer up our prayers before the Most High, so that the mercies of the Lord may prevent us, and lay hold of the dragon, the old serpent, who is the devil and Satan, and hurl him bound in chains into the abyss where he may no longer seduce the souls of men. Amen.

V. Behold the Cross of the Lord, fly ye hostile ranks.

R. The Lion of the tribe of Juda, the Root of David, has conquered.

V. May thy mercies, O Lord, be fulfilled in us.

R. As we have hoped in thee.

V. Lord, hear my prayer.

R. And let my cry come unto thee.

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Let us pray.

O God, and the Father of our Lord Jesus Christ, we call upon thy holy name and humbly beseech thy clemency, that, through the intercession of the ever immaculate Virgin and our Mother Mary, and of the glorious Archangel Saint Michael, thou wouldst vouchsafe to help us against Satan and all the other unclean spirits that are prowling about the world to the great peril of the human race and the loss of souls. Amen.

His Holiness, Leo XIII., *Motu Proprio*, September 25, 1888, granted to the faithful who recite the above prayer

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

5.

ANTIPHON.

Sancte Michael Archangele, defende nos in praelio, ut non pereamus in tremendo judicio.	Holy Archangel Michael, defend us in battle, that we may not perish in the tremendous judgment.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, August 19, 1893, granted to the faithful who recite the above antiphon

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. GABRIEL, THE ARCHANGEL.

NOVENA IN HONOR OF S. GABRIEL THE ARCHANGEL.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, granted to all the faithful who, with contrite hearts, at any time during the year, devoutly make the *novena in honor of S. Gabriel the archangel*, with any formula of prayer, provided it be approved by competent ecclesiastical authority,

AN INDULGENCE OF THREE HUNDRED DAYS, once a day;

A PLENARY INDULGENCE, during the novena, if, truly penitent, having confessed and communicated, they pray for the intention of the Sovereign Pontiff.

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S. RAPHAEL, THE ARCHANGEL.

I.

NOVENA IN HONOR OF S. RAPHAEL, THE ARCHANGEL.

The Sovereign Pontiff, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Nov. 28, 1876, granted to all the faithful who, with contrite hearts, at any time during the year, devoutly make the *novena in honor of S. Raphael the archangel*, with any formula of prayer, provided it be approved by competent ecclesiastical authority,

AN INDULGENCE OF THREE HUNDRED DAYS, once a day;

A PLENARY INDULGENCE during the novena, if truly penitent, having confessed and communicated, they pray for the intention of the Sovereign Pontiff.

2.

PRAYER TO S. RAPHAEL, ARCHANGEL.

Glorious Archangel, S. Raphael, great prince of the heavenly court, illustrious by thy gifts of wisdom and grace, guide of travellers by land and sea, consoler of the unfortunate and refuge of sinners, I entreat thee to help me in all my needs and in all the trials of this life, as thou didst once assist the young Tobias in his journeying. And since thou art the "physician of God," I humbly pray thee to heal my soul of its many infirmities and my body of the ills that afflict it, if this favor is for my greater good. I ask, especially, for angelic purity, that I may be made fit to be the living temple of the Holy Ghost. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 21, 1890, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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THE ANGEL GUARDIAN.

I.

PRAYER.

Angele Dei, qui custos es mei, me tibi commissum pietate superna illumina, custodi, rege, et guberna. Amen.

Angel of God, my guardian dear,
To whom his love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide.
Amen.

The Sovereign Pontiff, Pius VI., by a brief, Oct. 2, 1795, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, on the feast of the holy guardian angels (Oct. 2), to those who shall have said this prayer, morning and evening, throughout the year, provided that, on the day of the feast, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray for the Sovereign Pontiff.

The same Sovereign Pontiff, by a rescript of the S. Congr. of Indulgences, June 11, 1796, granted:

A PLENARY INDULGENCE, at the hour of death, to all those

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who, during life, shall have frequently said this prayer, provided they shall have the proper dispositions.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, May 15, 1821, not only confirmed the above-mentioned indulgences, but, moreover, granted:

A PLENARY INDULGENCE, once a month, to all the faithful who shall have said it every day for a month, as above directed, on any day, when, being truly penitent, after confession and communion, they shall visit a church, and pray devoutly for the intention of his Holiness.

2.

NOVENA IN HONOR OF THE GUARDIAN ANGEL.

The Sovereign Pontiff, Pius IX., by a rescript dated at Gaeta, Jan. 5, 1849, and by another of the S. Congr. of Bishops and Regulars, Jan. 28, 1850, granted to all the faithful who, with contrite hearts, at any time during the year, devoutly make the *novena in honor of the Guardian Angel*, published by the Rev. Joseph M. Falcone, of the Congregation of the Missions:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, either during the novena or upon one of the eight days immediately following, if, truly penitent, they confess and communicate, and say some prayers for the holy Church and for the Sovereign Pontiff.

By a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, the same Sovereign Pontiff deigned to approve that these indulgences may be gained by those who make the novena to the Guardian Angel with any other formula of prayer, provided it be approved by competent ecclesiastical authority.

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S. JOSEPH.

I.

RESPONSORIUM.

Quicumque sanus vivere	Whoe'er would live a holy life,
Cursumque vitæ claudere	Whoe'er in joy would die,
In fine lætus expetit,	Let him S. Joseph's aid implore
Opem Josephi postulet.	And on his help rely.
Hic sponsus almæ Virginis,	He Jesus' foster-father was,
Paterque Jesu creditus,	The virgin mother's spouse;
Justus, fidelis, integer	Just, faithful, pure, whate'er he asks
Quod poscit, orans impetrat.	Their grateful love allows.
Quicumque, etc.	Whoe'er, etc.
Fœno jacentem parvulum	Adorer of the child divine,
Adorat, et post exulem	Consoler in his flight,
Solatur; inde perditum	When lost he seeks him tearfully

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Quærit dolens, et invenit
Quicumque, etc.

And finds him with delight.
Whoe'er, etc.

Mundi supremus artifex
Ejus labore pascitur,
Summi Parentis Filius
Obedit illi subditus.
Quicumque, etc.

The mighty Maker of the world
On him for bread depends;
To him th' eternal Father's Son
His will submissive bends.
Whoe'er, etc.

Adesse morti proximus
Cum matre Jesum conspicit,
Et inter ipsos jubilans
Dulci sopore solvitur.
Quicumque, etc.

When death drew nigh he saw with joy
The dawn of heaven's day;
With Jesus, Mary, by his side
He sweetly passed away.
Whoe'er, etc.

Gloria Patri, et Filio, et Spiritui Sancto.
Quicumque, etc.

Glory be to the Father, and to the Son, and to the Holy Ghost.
Whoe'er, etc.

Ant. Ecce fidelis servus et prudens, quem constituit Dominus super familiam suam.

V. Ora pro nobis, beate Joseph.

R. Ut digni efficiamur, promissionibus Christi.

Ant. Behold the faithful and prudent servant, whom the Lord set over his house.

V. Pray for us, blessed Joseph.

R. That we may be made worthy of the promises of Christ.

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OREMUS.

Deus, qui ineffabili providentia beatum Joseph sanctissimæ genitricis tuæ sponsum eligere dignatus es: præsta, quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Qui vivis et regnas, etc.

LET US PRAY.

God, who, in thine ineffable providence, didst vouchsafe to choose blessed Joseph to be the husband of thy most holy mother: grant, we beseech thee, that we may be worthy to have him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who live stand reignest world without end. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the Cardinal Vicar, Sept. 6, 1804, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this responsory together, with the antiphon, versicle, and prayer:

AN INDULGENCE OF ONE YEAR.

2.

PSALMS IN HONOR OF THE NAME OF S. JOSEPH.

Ant. Joseph, vir Mariæ, de qua natus est Jesus, qui vocatur Christus.

Ant. Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

J.

Ps. 99.

Jubilate Deo omnis terra: servite Domino in lætitia.

Sing joyfully to God, all the earth: serve ye the Lord with gladness.

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Introite in conspectu ejus, in exultatione.

Come in before his presence with exceeding great joy.

Scitote, quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

Know ye that the Lord he is God: he made us, and not we ourselves.

Populus ejus, et oves pascuæ ejus.

We are his people and the sheep of his pasture.

Introite portas ejus in confessione, atria ejus in hymnis: confitemini illi.

Go ye into his gates with praise, unto his court with hymns: and give glory to him.

Laudate nomen ejus.

Praise ye his name.

Quoniam suavis est Dominus: in æternum misericordia ejus, et usque in generationem et generationem veritas ejus.

For the Lord is sweet, his mercy endureth forever, and his truth to generation and generation.

Gloria Patri, etc.

Glory be to the Father, etc.

Ant. Joseph, vir Mariæ, de qua natus est Jesus, qui vocatur Christus.

Ant. Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Ant. Joseph de domo David, et nomen virginis Maria.

Ant. Joseph of the house of David, and the virgin's name was Mary.

O.

Ps. 46.

Omnes gentes plaudite manibus: jubilate Deo in voce exultationis.

O clap your hands, all ye nations: shout unto God with the voice of joy.

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Quoniam Dominus excelsus, terribilis, rex magnus super omnem terram.

Subjecit populos nobis, et gentes sub pedibus nostris.

Elegit nobis hæreditatem suam, speciem Jacob, quam dilexit.

Ascendit Deus in jubilo, et Dominus in voce tubæ.

Psallite Deo nostro, psallite: psallite regi nostro, psallite.

Quoniam rex omnis terræ Deus: psallite sapienter.

Regnabit Deus super gentes: Deus sedet super sedem sanctam suam.

Principes populorum congregati sunt cum Deo Abraham: quoniam dii fortes terræ vehementer elevati sunt.

Gloria Patri, etc.

Ant. Joseph de domo

For the Lord is high, terrible: a great king over all the earth.

He hath subdued the people under us: and the nations under our feet.

He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

God is ascended with jubilee, and the Lord with the sound of the trumpet.

Sing praises to our God, sing ye: sing praises to our king, sing ye:

For God is the king of all the earth: sing ye wisely.

God shall reign over the nations: God sitteth on his holy throne.

The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

Glory be to the Father, etc.

Ant. Joseph of the

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David, et nomen virginis Maria.

Ant. Joseph vir ejus, cum esset justus, et nollet eam traducere.

house of David, and the virgin's name was Mary.

Ant. Joseph her husband being a just man, and not willing publicly to expose her.

S.

Ps. 128.

Sæpe expugnaverunt me a juventute mea: dicat nunc Israel:

Sæpe expugnaverunt me a juventute mea: etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.

Dominus justus concidit cervices peccatorum: confundantur et convertantur retrorsum omnes qui oderunt Sion.

Fiant sicut fœnum tectorum, quod priusquam evellatur, exaruit.

De quo non implevit manum suam qui metit, et sinum suum, qui manipulos colligit.

Often have they fought against me from my youth, let Israel now say.

Often have they fought against me from my youth: but they could not prevail over me.

The wicked have wrought upon my back: they have lengthened their iniquity.

The Lord who is just will cut the necks of sinners: let them all be confounded and turn back that hate Sion.

Let them be as grass upon the tops of houses: which withereth before it be plucked up.

Wherewith the mower filleth not his hand: nor he that gathereth sheaves, his bosom.

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Et non dixerunt, qui præteribant: Benedictio Domini super vos: benediximus vobis in nomine Domini, etc.

Gloria Patri, etc.

Ant. Joseph vir ejus, cum esset justus, et nollet eam traducere.

Ant. Joseph fili David, noli timere accipere Mariam conjugem tuam.

And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Glory be to the Father, etc.

Ant. Joseph, her husband, being a just man, and not willing publicly to expose her.

Ant. Joseph son of David, fear not to take unto thee Mary thy wife.

E.

Ps. 80.

Exultate Deo adjutori nostro: jubilate Deo Jacob.

Sumite psalmum, et date tympanum, psalterium jucundum cum cithara.

Buccinate in Neomenia tuba, in insigni die solemnitatis vestræ.

Quia præceptum in Israel est, et judicium Deo Jacob.

Testimonium in Joseph

Rejoice to God our helper: sing aloud to the God of Jacob.

Take a psalm and bring hither the timbrel: the pleasant psaltery with the harp.

Blow up the trumpet on the new moon on the noted day of your solemnity.

For it is a commandment in Israel, and a judgment to the God of Jacob.

He ordained it for a

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posuit illud, cum exiret de terra Ægypti: linguam, quam non noverat, audivit.

testimony in Joseph when he came out of the land of Egypt: and heard a tongue which he knew not.

Divertit ab oneribus dorsum ejus: manus ejus in cophino servierunt.

He removed his back from the burdens: his hands had served in baskets.

In tribulatione invocasti me, et liberavi te: exaudivi te in abscondito tempestatis; probavi te apud aquam contradictionis.

Thou callest upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: I proved thee at the waters of contradiction.

Audi populus meus, et contestabor te: Israel, si audieris me, non erit in te deus recens, neque adorabis deum alienum.

Hear, O my people! and I will testify to thee: O Israel! if thou wilt hearken to me, there shall be no new god in thee: neither shalt thou adore a strange god.

Ego enim sum Dominus Deus tuus, qui eduxi te de terra Ægypti: dilata os tuum, et implebo illud.

For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

Et non audivit populus meus vocem meam: et Israel non intendit mihi.

But my people heard not my voice: and Israel hearkened not to me.

Et dimisi eos secundum desideria cordis

So I let them go according to the desires of

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eorum: ibunt in adinventionibus suis.

their heart: they shall walk in their own inventions.

Si populus meus audisset me, Israel si in viis meis ambulasset:

If my people had heard me: if Israel had walked in my ways:

Pro nihilo forsitan inimicos eorum humiliassem: et super tribulantes eos misissem manum meam.

I should soon have humbled their enemies, and laid my hand on them that troubled them.

Inimici Domini mentiti sunt ei: et erit tempus eorum in sæcula.

The enemies of the Lord have lied to him: and their time shall be forever.

Et cibavit eos ex adipe frumenti: et de petra melle saturavit eos.

And he fed them with the fat of wheat, and filled them with honey out of the rock.

Gloria Patri, etc.

Glory be to the Father, etc.

Ant. Joseph fili David, noli timere accipere Mariam conjugem tuam.

Ant. Joseph, son of David, fear not to take unto thee Mary thy wife.

Ant. Joseph exurgens a somno fecit sicut præcepit ei angelus.

Ant. Joseph, rising from sleep, did as the angel had commanded him.

PH.

Ps. 86.

Fundamenta ejus in montibus sanctis: diligit

The foundations thereof are in the holy moun-

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Dominus portas Sion super omnia tabernacula Jacob.

Gloriosa dicta sunt de te, civitas Dei.

Memor ero Rahab et Babylonis scientium me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum, hi fuerunt illic.

Numquid Sion dicet: Homo et homo natus est in ea, et ipse fundavit eam altissimus?

Dominus narrabit in scripturis populorum et principum: horum, qui fuerunt in ea.

Sicut lætantium omnium habitatio est in te.

Gloria Patri, etc.

Ant. Joseph exurgens a somno fecit sicut præcepit ei angelus.

V. Constituit eum dominum domus suæ,

R. Et principem omnis possessionis suæ.

tains: the Lord loveth the gates of Sion above all the tabernacles of Jacob.

Glorious things are said of thee, O city of God!

I will be mindful of Rahab and of Babylon knowing me.

Behold the foreigners, and Tyre, and the people of the Ethiopians: these were there.

Shall not Sion say: This man and that man is born in her; and the Highest himself hath founded her?

The Lord shall tell in his writings of peoples and of princes, of them that have been in her.

The dwelling in thee is, as it were, of all rejoicing.

Glory be to the Father, etc.

Ant. Joseph, rising from sleep, did as the angel had commanded him.

V. He made him lord over his house,

R. And prince of all that was his.

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OREMUS.

Deus, qui ineffabili providentia beatum Joseph sanctissimæ genitricis tuæ sponsum eligere dignatus es: præsta, quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Qui vivis et regnas, etc.

LET US PRAY.

God, who in thine ineffable providence didst vouchsafe to choose blessed Joseph to be the husband of thy most holy mother: grant we beseech thee, that we may be made worthy to have him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest, etc.

HYMN.

Dei qui gratiæ impotes,
Cœlestium dona expetunt,
Josephi nomen invocent,
Opemque poscant supplices.

Seek ye the grace of God,
And mercies from on high!
Invoke S. Joseph's holy name,
And on his aid rely.

Joseph vocato nomine
Deus adest petentibus,
Auget piis justitiam,
Culpamque delet impiis.

So shall the Lord, well-pleased,
Your earnest prayer fulfil;
The guilty cleanse from guilt, and make
The holy holier still.

Joseph piis quærentibus
Dantur beata munera,

So shall his tender care
To you through life be nigh;

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Datur palma victoriæ Agonis in certamine.	So shall his love with triumph crown Your dying agony.
Amplexus inter Virginis, Castæque prolis placido Vitam sopore deserens, Morientium fit regula.	Locked in the virgin arms Of Mary and her Son; Embracing each in speechless joy And sweetest union.
Illo nihil potentius, Cujus parentem nutibus, Et subditum imperiis Deum viderunt æthera.	O Joseph, in what peace Was breathed thy latest sigh! Dear pattern of all those to come Who should in Jesus die!
Illo nihil perfectius, Qui sponsus almæ Virginis	Hail, mightiest of saints! To whom submissive bent He whose creator-hand outstretched The starry firmament.
Electus est, Atlissimi Custos, parensque creditus.	Hail, Mary's spouse elect! Hail, guardian of the Word! Nurse of the highest, and esteem'd The father of the Lord!
O ter beata et amplius Honor sit tibi, Trinitas, Pater, Verbumque, et Spiritus,	Blest Trinity, to thee, From all in earth, in heaven, And to S. Joseph's holy name,

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Sanctoque nomini. Joseph Amen.

Ant. Adjutor est in tribulationibus, et protector omnibus beatus Joseph nomen suum pie invocantibus.

V. Sit nomen beati Joseph ibenedictum.

R. Ex hoc nunc et usque in sæculum.

OREMUS.

Deus, qui mirabilis in sanctis tuis, mirabilior in beato Joseph, eum cœlestium donorum dispensatorem super familiam tuam constituisti: præsta, quæsumus, ut cujus nomen devoti veneramur, ejus precibus et meritis adjuti ad portum salutis feliciter perveniamus. Per Christum Dominum nostrum. Amen.

Be praise and honor given. Amen.

Ant. Blessed Joseph is the helper in trouble, and the protector of all who piously call upon his name.

V. Blessed be the name of Joseph.

R. Henceforth and evermore.

LET US PRAY.

God, who art wonderful in thy saints, and more wonderful in blessed Joseph, making him dispenser of heavenly gifts over thy family: grant, we beseech thee, that we who devoutly venerate his name on earth may, through the assistance of his prayers and merits, happily attain unto the haven of salvation. Through Christ our Lord. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the Cardinal Pro-Vicar, June 26, 1809, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these psalms, together with the hymn and prayer annexed:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

A PLENARY INDULGENCE, once a month, to all who shall have

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said them daily for a month, on any day when, after confession and communion, being truly penitent, they shall pray devoutly for the intention of his Holiness.

The same Sovereign Pontiff, by rescript of the S. Congr. of Indulgences, June 13, 1815, besides confirming these indulgences, granted another

PLENARY INDULGENCE, on the feast of the patronage of S. Joseph (the third Sunday after Easter), to all those who shall have said these five psalms frequently in the course of the year, provided that on that day, being truly penitent, they shall approach the holy sacraments of confession and communion.

3.

DEVOUT EXERCISE IN HONOR OF THE SEVEN SORROWS AND SEVEN JOYS OF S. JOSEPH.

I. Pure husband of most holy Mary, glorious S. Joseph, great was the travail and anguish of thy heart when, in sore perplexity, thou wast minded to put away thy stainless spouse; but unspeakable was thy joy when the angel revealed to thee the high mystery of the Incarnation.

By this thy sorrow and thy joy, we pray thee, comfort our souls now and in their dying agony with the sweet consolation of a well-spent life, and a death like unto thine own, in the embrace of Jesus and of Mary.

Our Father, Hail Mary, Glory be to the Father.

II. Thrice happy patriarch, glorious S. Joseph, chosen to be the foster-father of the Word made man, keen was the pain thou didst feel when thou didst see the infant Jesus born in abject poverty; but thy pain was suddenly changed into heavenly joy when upon thee burst the harmony of the angel-choirs, and thou didst behold the glory of that refulgent night.

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By this thy sorrow and thy joy, we pray thee, obtain for us that, when the journey of our life is over, we too may pass to that blessed land where we shall hear the angel-chants, and enjoy the brightness of celestial glory.

Our Father, Hail Mary, Glory be to the Father.

III. O thou who wast ever most obedient in fulfilling the law of God, glorious S. Joseph! when, at his circumcision, the infant Saviour's precious blood was shed, thy heart was pierced through and through; but with the name of Jesus came again to thee new life and heavenly joy.

By this thy sorrow and thy joy, obtain for us that, freed in life from the vile yoke of sin, we too may die with joy, with the sweet name of Jesus in our hearts and on our lips.

Our Father, Hail Mary, Glory be to the Father.

IV. Faithful saint, who wast admitted to take part in man's redemption, glorious S. Joseph, Simeon's prophecy of the coming woes of Jesus and of Mary filled thy soul with agony like death: but thy soul was filled with blessedness when he foretold salvation and glorious resurrection to innumerable souls.

By this thy sorrow and thy joy, help us with thy prayers to be of those who, by the merits of Jesus and his Virgin Mother, shall be partakers of the glorious resurrection.

Our Father, Hail Mary, Glory be to the Father.

V. Watchful guardian, bosom-friend of the incarnate Son of God, glorious S. Joseph, how didst thou toil to nurture and to serve the Son of the Most High, especially in the flight into Egypt; but far

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greater was thy joy in having with thee God himself, and in seeing Egypt's idols fall to the earth!

By this thy sorrow and thy joy, obtain for us to keep aloof from the infernal tyrant, quitting all dangerous occasions, that all earthly idols may be cast out from our hearts, and that, employed in the service of Jesus and Mary, we may ever live for them alone, and with them calmly die.

Our Father, Hail Mary, Glory be to the Father.

VI. Angel on earth, glorious S. Joseph, while thou didst marvel at seeing the King of heaven obedient to thy bidding, fear of the tyrant mingled with thy joy when thou didst bring him back from Egypt: but, reassured by the angel, thou didst dwell at Nazareth with glad heart, in the sweet company of Jesus and Mary.

By this thy sorrow and thy joy, obtain for us that, with hearts set free from every hurtful fear, we too may taste the quiet of a tranquil conscience, safely dwelling with Jesus and with Mary, and one day die within their loving arms.

Our Father, Hail Mary, Glory be to the Father.

VII. Pattern of all holiness, glorious S. Joseph, without fault of thine, thou didst lose the holy child, Jesus, and for three days, to thy great sorrow, didst seek for him, until, with joy unspeakable, thou didst find thy Life amid the doctors in the temple.

By this thy sorrow and thy joy, we pray thee with all our heart, stand between us and danger, that we may never lose Jesus by mortal sin; but if, to our shame and disgrace, we lose him, may we seek him with such ceaseless grief that we may find him propitious to us, especially at the hour of our death, and

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thus go to enjoy him in heaven, and there with thee sing his divine mercy forever!

Our Father, Hail Mary, Glory be to the Father.

Ant. Ipse Jesus erat incipiens quasi annorum triginta, ut putabatur, filius Joseph.

V. Ora pro nobis, sancte Joseph.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Deus, qui ineffabili providentia beatum Joseph, sanctissimæ genitricis tuæ sponsum eligere dignatus es: præsta, quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Qui vivis et regnas in sæcula sæculorum. Amen.

Ant. Jesus was about thirty years old, being, as was supposed, the son of Joseph.

V. Pray for us, blessed Joseph.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

God, who in thine ineffable providence didst vouchsafe to choose blessed Joseph to be the husband of thy most holy mother: grant, we beseech thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the Cardinal Vicar, Dec. 9, 1819, granted to the faithful who, with at least contrite heart and devotion, shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

AN INDULGENCE OF THREE HUNDRED DAYS, every Wednesday in the year, and on every day of the two novenas pre-

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ceding the feasts of S. Joseph, viz.: the principal feast, March 19, and the feast of the patronage, the third Sunday after Easter.

A PLENARY INDULGENCE, on these two feasts, to all those who, moreover, being truly penitent, shall have gone to confession and communion.

A PLENARY INDULGENCE, once a month, to all those who shall have said them every day for a month, on the day when, being truly penitent, they shall go to confession and communion.

The Sovereign Pontiff, Gregory XVI., by a rescript of the S. Congr. of Indulgences, Jan. 22, 1836, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers on any seven consecutive Sundays in the year:

AN INDULGENCE OF THREE HUNDRED DAYS, on each of the first six Sundays, and

A PLENARY INDULGENCE, on the seventh Sunday, provided, being truly penitent, they shall go to confession and communion.

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Feb. 1, 1847, confirmed these indulgences, and added:

A PLENARY INDULGENCE to all the faithful, on each of the seven consecutive Sundays, provided that, having said the prayers given above, being truly penitent, after confession and communion, they shall visit a church or public oratory and pray there, for some time, for the intention of his Holiness.

The same Sovereign Pontiff, by another decree of the S. Congr. of Indulgences, March 22, 1847, extended

THE PLENARY INDULGENCE, granted for each of the seven consecutive Sundays during the year, to those who cannot read and do not live in places where this devotion is publicly practised, provided that, on each Sunday, after having fulfilled the other conditions, in place of the prayers given above, they shall say the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each seven times.

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4.

NOVENA IN HONOR OF S. JOSEPH, SPOUSE OF MARY MOST HOLY.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, Nov. 28, 1876, granted to all the faithful who, with contrite heart, devoutly make at any time during the year the *novena in honor of S. Joseph, spouse of Mary most holy*, with any formula of prayer, provided it be approved by competent ecclesiastical authority,

AN INDULGENCE OF THREE HUNDRED DAYS, once a day;

A PLENARY INDULGENCE, during the course of the novena, if, being truly penitent, having confessed and communicated, they pray for the intention of the Sovereign Pontiff.

5.

THE MONTH OF MARCH.

His Holiness, Pope Pius IX., by a rescript of the Secretary of Briefs, June 11, 1855, granted to all the faithful who shall dedicate the entire month of March to the honor of the glorious S. Joseph, performing the pious exercise contained in the book printed at Rome, under the title: *Considerations of the virtues of the holy Patriarch, S. Joseph, for the dedication to him of the month of March:*

AN INDULGENCE OF THREE HUNDRED DAYS, for each day of the month;

A PLENARY INDULGENCE, on any one day, when, being truly

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penitent, after confession and communion, they shall pray for the intention of his Holiness.

He granted also the same indulgences to those of the faithful who, being unable to do so during the month of March, shall dedicate any other month to the honor of the same holy patriarch.

By a decree of the S. Congr. of Indulgences, April 27, 1865, he extended the said plenary and partial indulgences to any practice of devotion and virtue whatever, performed on each day of the month of March, in honor of S. Joseph, as he had done for that during the month of May, in honor of the most blessed Virgin Mary.

Besides, the same Sovereign Pontiff, by a rescript of the S. Congr. of Indulgences, July 18, 1877, declared that the same indulgences can be gained by the faithful who begin the said exercise of devotion so as to end it on the feast of S. Joseph, March 19.

6.

PRAYER.

Remember, O most pure spouse of the blessed Virgin Mary, my sweet protector S. Joseph! that no one ever had recourse to thy protection or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before thee, and humbly supplicate thee. Oh, despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.

His Holiness, Pope Pius IX., by a brief, June 26, 1863, granted to all the faithful who shall say this prayer, with at least contrite heart and devotion:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

7.

EJACULATION.

Saint Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

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His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, December 19, 1891, granted to the faithful who shall recite the above ejaculation

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

8.

PRAYER.

Virginum custos et pater, sancte Joseph, cujus fideli custodiæ ipsa innocentia Christus Jesus, et Virgo virginum Maria commissa fuit: te per hoc utrumque carissimum pignus, Jesum et Mariam, obsecro et obtestor ut me ab omni immunditia præservatum, mente incontaminata, puro corde et casto corpore, Jesu et Mariæ semper facias castissime famulari.

R. Amen.

Guardian of virgins and father, holy Joseph, to whose faithful care Christ Jesus, innocence herself, and Mary, Virgin of virgins, were committed: I pray and beg of thee, by these dear pledges, Jesus and Mary, free me from all uncleanness, and make me with spotless mind, pure heart and chaste body, ever most chastely to serve Jesus and Mary, all the days of my life.

R. Amen.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, Feb. 4, 1877, recalling all indulgences hitherto given, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

9.

PRAYER TO S. JOSEPH, PATRON OF THE UNIVERSAL CHURCH.

Most powerful patriarch, S. Joseph, patron of the

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Universal Church, which has always invoked thee in anxiety and trouble, from the exalted seat of thy glory cast a loving glance upon the whole Catholic world. Let thy fatherly heart be touched at the sight of the mystical spouse, and the Vicar of Christ overwhelmed with sorrow and persecuted by powerful enemies. Oh! by the bitter anguish thou didst experience upon earth, dry the tears of the venerable Pontiff, defend him, liberate him, intercede for him with the Giver of Peace and charity, that, all adversity being removed, and all error dissipated, the entire Church may serve God in perfect liberty. *Ut destructis adversitatibus et erroribus universis Ecclesia secura Deo serviat libertate.* Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, March 4, 1882, granted to all the faithful who devoutly and with contrite hearts recite this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

10.

INVOCATION.

Fac nos innocuam, Joseph, decurrere vitam Sitque tuo semper tuta patrocinio.	Help us, Joseph, in our early strife, E'er to lead a pure and blameless life.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, March 18, 1882, granted to all the faithful who, with at least contrite heart and devotion, shall recite this invocation:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

11.

PRAYERS IN HONOR OF S. JOSEPH FOR THE AGONIZING.

Eternal Father, by thy love for S. Joseph, whom

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thou didst select from among all men to represent thee upon earth, have mercy on us and on the dying.

One *Our Father*, one *Hail Mary*, one *Glory be to the Father*.

Eternal Divine Son, by thy love for S. Joseph, who was thy faithful guardian upon earth, have mercy upon us and upon the dying.

One *Our Father*, one *Hail Mary*, one *Glory be to the Father*.

Eternal Divine Spirit, by thy love for S. Joseph, who so carefully watched over Mary, thy beloved spouse, have mercy on us and on the dying.

One *Our Father*, one *Hail Mary*, one *Glory be to the Father*.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, May 17, 1884, granted to all the faithful who, with contrite heart, devoutly recite the above prayers:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

12.

PRAYER TO S. JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY AND PATRON OF THE CHURCH.

O glorious S. Joseph, selected by God to be the reputed father of Jesus, the most pure spouse of Mary, ever Virgin, and head of the holy family; therefore chosen by Christ's Vicar as the heavenly patron and protector of the Church founded by Christ; with the greatest confidence I now implore thy peaceful assistance for the whole Church militant. Protect in an especial manner, with thy truly fatherly love, the Sovereign Pontiff and all bishops and priests united with the See of Peter. Be the protector of those who labor for souls amid the trials and tribulations of this life, and grant that all the people of the earth may submit with docility to that Church which is the necessary means of salvation for all.

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Deign also, dear S. Joseph, to accept the consecration which I make of myself to thee. I dedicate myself to thy service that thou mayest be ever my father, my protector, my guide in the way of salvation. Obtain for me great purity of heart and a fervent love for the interior life. Grant that, after thy example, all my actions may be directed to the greater glory of God in union with the divine heart of Jesus, the immaculate heart of Mary, and thy own. Finally, pray for me, that I may participate in the peace and joy which thou did'st enjoy in thy holy death. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, July 18, 1886, granted to all the faithful who, with contrite heart, devoutly recite the above prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

13.

PRAYER OF ST. BERNARD OF SIENA.

Remember us, Blessed Joseph, and by the efficacy of thy prayer intercede for us with him who vouchsafed to be styled thy Son; and, moreover, secure for us the propitious care of thy Blessed Virgin Spouse who is the Mother of him who with the Father and the Holy Ghost liveth and reigneth for ever and ever. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, December 14, 1889, granted to the faithful who recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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14.

PRAYER.

To thee, O Blessed Joseph, we have recourse in our affliction, and, after imploring the help of thy most holy Spouse, we confidently invoke thy patronage also. By that affection which united thee with the Immaculate Virgin Mother of God, and by the fatherly love with which thou didst embrace the Infant Jesus, look down, we beseech thee, with gracious eyes on the precious inheritance which Jesus Christ purchased by his blood, and help us in our necessities by thy power and aid. Protect, O most provident Guardian of the Holy Family, the elect children of Jesus Christ; ward off from us, O most loving Father, all plagues of errors and depravity; be propitious to us from heaven, O most powerful Protector, in this our struggle with the powers of darkness; and as thou didst once rescue the child Jesus from the greatest peril to his life, so now defend God's holy church from the snares of the enemy and all adversity. Finally, shield every one of us with thy patronage, that, imitating thy example and strengthened by thy help, we may live a holy life, die a happy death and attain to everlasting happiness in heaven. Amen.

His Holiness, Leo XIII., in his Encyclical of August 15, 1889, has ordered that after the public recitation of the Holy Rosary prescribed by him on other occasions for the month of October, the above prayer should be added, granting for its recitation

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

Moreover, His Holiness, by a decree of the S. Congr. of Indulgences, Sept. 21, 1889, has granted to the faithful who shall recite the same prayer at any time of the year

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AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

N. B.—When this prayer is not recited after the Rosary, the words "after imploring the help of thy most holy Spouse" are omitted.

15.

INVOCATION.

Saint Joseph, reputed father of our Lord Jesus Christ, and true Spouse of Mary ever Virgin, pray for us.

His Holiness, Leo XIII., *Motu Proprio*, May 15, 1891, granted to the faithful who shall recite the above invocation

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

S. JOACHIM.

PRAYER.

O great and glorious patriarch, S. Joachim, how I rejoice in the thought that thou wast selected from among all the saints to co-operate in the divine mysteries and to enrich the world with the great mother of God, Mary most holy. By this especial privilege thou didst become most powerful with the mother and with the Son, so that there is no grace, however great, which thou canst not obtain. Animated with such confidence, I have recourse to thy powerful protection, and recommend to thee all my needs, and those of my family, both spiritual and temporal, but particularly the special grace which I desire and expect from thy fatherly intercession. And as thou wert a perfect model of the interior life, obtain for me the grace of recollection and detachment from the fleeting goods of this earth, with a lively and persevering love for Jesus and Mary. Obtain for me

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also sincere devotion and obedience to Holy Church and to the Sovereign Pontiff governing it, that I may live and die in faith, hope, and perfect charity, invoking the holy names of Jesus and Mary, and thus be saved. Amen.

Three *Our Fathers*, *Hail Marys*, *Glory be to the Father*.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, March 20, 1886, granted to all the faithful who, with contrite heart, devoutly recite the above prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

2.

ANOTHER PRAYER.

O great Patriarch, Saint Joachim, worthy by thy most admirable sanctity to be chosen by divine Providence as the one who should give to this world the Immaculate Queen, in whom all generations shall be blessed, and who has borne in her virginal womb the Saviour of mankind; we, thy devoted servants, rejoice with thee for thy glorious privilege, and implore thee to extend to us and our families thy special protection. Do not permit, beloved Protector, the evil spirit and sin to find an abode in our hearts, or that, seduced by the perverse maxims of the world, we should live forgetful of that blessed eternity for which we have been created. Obtain for us from God, that we may hold an immovable faith, never shaken by errors or the irreligion so widely spread by sects opposed to our church and to the holy Apostolic See, that we may cherish a sincere and constant affection for the Roman Pontiff, Vicar of Christ, with a generous and unconquerable firmness in refuting any calumnious attacks against that which

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is most sacred and venerable in our holy religion. Thou who art so powerful through the love thy holy Daughter Mary bears you, help the cause of our church, obtain for it a triumph so ardently desired, dissolve the power of darkness, break its pride, so that the light of the true faith may shine in every soul. Give us above all a tender and filial devotion towards thy beloved Daughter and our Mother, the most holy Mary, that, honoring her every day by devout homage, we may merit to be admitted by her among the happy throng of her children, and after the miseries of this exile be destined to sing forever the divine mercies in Paradise. Amen.

Three times *Our Father*, *Hail Mary* and *Glory be to the Father*.

His Holiness, Leo XIII., has granted by a *motu proprio* of Aug. 16, 1890, to the faithful who shall say the above prayer and three times *Pater*, *Ave and Gloria*

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

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S. ANN.

PRAYER.

With a heart full of sincere filial veneration, I prostrate myself before thee, O blessed S. Ann. Thou art that beloved and privileged creature who, because of thy extraordinary virtue and sanctity, didst deserve of God that chief of graces of giving life to the treasury of grace, the blessed among women, the mother of the Incarnate Lord, the blessed Virgin Mary.

Ah! in consideration of such exalted favors deign, O most tender Saint, to receive me among the number of thy truly devoted servants, for such I protest myself to be and wish to remain for the rest of my life. Surround me with thy efficacious patronage and obtain for me, from God, the imitation of those virtues with which thou wert so profusely adorned. Obtain for me a knowledge of my sins and sorrow for them; an ardent love for Jesus and Mary; a faithful and constant observance of the duties of my state of life. Save me from all dangers in life and assist me at the hour of my death, that I may safely reach Paradise, there to praise, with thee, most happy mother, the Word of God made man in the womb of thy most pure daughter, the blessed Virgin Mary. Amen.

Three *Our Fathers, Hail Marys, Glory be to the Father.*

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, March 20, 1886, granted to all the faithful who, with contrite heart, devoutly recite the above prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

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THE HOLY APOSTLES PETER AND PAUL.

I.

PRAYER.

O blessed apostles Peter and Paul! I take you this day for my special protectors and advocates with God. In all humility I rejoice with thee, blessed Peter, prince of the apostles, because thou art the rock whereon God hath built his Church; and I rejoice with thee, too, blessed Paul, because thou wast chosen of God for a vessel of election, and preacher of the truth throughout the world. Ask for me, I pray you both, lively faith, firm hope, and perfect charity; entire detachment from myself, contempt of the world, patience in adversity, humility in prosperity, attention in prayer, purity of heart, right intention in my works, diligence in the fulfilment of all the duties of my state of life, constancy in my good resolutions, resignation to the holy will of God, perseverance in his grace even unto death—that, by your joint intercession and your glorious merits, I may overcome the temptations of the world, the flesh, and the devil, and be made worthy to stand before the face of the chief and eternal pastor of souls, Jesus Christ, to enjoy him and to love him for all eternity, who, with the Father and the Holy Ghost, liveth and reigneth world without end. Amen.

Our Father, Hail Mary, Glory be to the Father.

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The Sovereign Pontiff, Pius VI., by a rescript from the Office of the Secretary of Memorials, July 28, 1778, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, together with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father:*

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on any of the feasts of S. Peter and S. Paul, or on any of the nine days preceding, or within their octaves, to those who, being truly penitent, after confession and communion, shall visit with devotion a church or an altar dedicated to these holy apostles, and say there, as directed above, this prayer, praying for holy Church and for the Sovereign Pontiff.

These indulgences, plenary and partial, were confirmed forever by his Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, June 18, 1876.

2.

RESPONSORY IN HONOR OF S. PETER.

Si vis patronum quærere,	Seek ye a patron to defend
Si vis potentem vindicem,	Your cause?—then, one and all,
Quid jam moraris? invoca	Without delay, upon the prince
Apostolorum principem.	Of the apostles call.
O sancte cœli claviger,	Blest holder of the heavenly keys,
Tu nos precando subleva;	Thy prayers we all implore;
Tu redde nobis pervia	Unlock to us the sacred bars
Aulæ supernæ limina.	Of heaven's eternal door.

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Ut ipse multis pœnitens	By penitential tears thou didst
Culpam rigasti lacrymis,	The path of life regain;
Sic nostra tolli poscimus	Teach us with thee to weep our sins,
Fletu perenni crimina.	And wash away their stain.
O sancte cœli, etc.	Blest holder, etc.
Sicut fuisti ab angelo	The angel touched thee and forthwith
Tuis solutus vinculis,	Thy chains from off thee fell;
Tu nos iniquis exue	O loose us from the subtle coils
Tot implicatos nexibus.	That bind us fast to hell.
O sancte cœli, etc.	Blest holder, etc.
O firma petra Ecclesiæ,	Firm rock whereon the Church is based,
Columna flecti nescia,	Pillar that cannot bend,
Da robur et constantiam,	With strength endue us; and the faith
Error fidem ne subruat.	From heresy defend.
O sancte cœli, etc.	Blest holder, etc.
Romam tuo qui sanguine	Save Rome, which from the days of old
Olim sacrasti, protege;	Thy blood hath sanctified;
In teque confidentibus	And help the nations of the earth
Præsta salutem gentibus.	That in thy help confide.
O sancte cœli, etc.	Blest holder, etc.

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Tu rem tuere publicam,
Qui te colunt, fidelium,
Ne læsa sit contagiis,
Ne scissa sit discordiis.
O sancte cœli, etc.

Quos hostis antiquus dolos
Instruxit in nos, destrue;
Truces et iras comprime,
Ne clade nostra sæviat.
O sancte cœli, etc.

Contra furentis impetus
In morte vires suffice,
Ut et supremo vincere
Possimus in certamine.
O sancte cœli, etc.

Gloria Patri, et Filio, et Spiritui Sancto.
O sancte cœli, etc.

Ant. Tu es pastor ovium, princeps apostolorum; tibi traditæ sunt

O, worshipp'd by all Christendom,
Her realms in peace maintain;
Let no contagion sap her strength.
No discord rend in twain.
Blest holder, etc.

The weapons which our ancient foe
Against us doth prepare,
Crush thou; nor suffer us to fall
Into his deadly snare.
Blest holder, etc.

Guard us through life; and in that hour
When our last fight draws nigh,
O'er death, o'er hell, o'er Satan's power,
Gain us the victory.
Blest holder, etc.

Glory be to the Father, and to the Son, and to the Holy Ghost.
Blest holder, etc.

Ant. Thou art the shepherd of the sheep, prince of the apostles;

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claves regni cœlorum.

V. Tu es Petrus.

R. Et super hanc petram ædificabo Ecclesiam meam.

to thee were given the keys of the kingdom of heaven.

V. Thou art Peter.

R. And upon this rock will I build my Church.

OREMUS.

Apostolicis nos, Domine, quæsumus, beati Petri apostoli tui attolle præsidiis: ut quanto fragiliores sumus, tanto ejus intercessione validioribus auxiliis foveamur; ut jugiter apostolica defensione muniti, nec succumbamus vitiis, nec opprimamur adversis. Per Christum, etc.

LET US PRAY.

Lord, we beseech thee, raise us up by the apostolic might of blessed Peter, thine apostle, that the weaker we are in ourselves, the more powerful may be the succors whereby, through his intercession, we are strengthened; and that thus, ever fortified by the protection of thine apostle, we may never yield to sin, nor be overwhelmed by adversity. Through Christ our Lord. Amen.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Congr. of Indulgences, June 22, 1782, granted to all the faithful who shall every day say this responsory with devotion:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on the feast of S. Peter's Chains (Aug. 1), and of the chair of S. Peter, at Rome (Jan. 18), provided that, on these days, being truly penitent, after confession and communion, they shall visit a church or altar dedicated to the saint, and pray for the intention of the Sovereign Pontiff.

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3.

RESPONSORY IN HONOR OF S. PAUL THE APOSTLE.

Pressi malorum pondere
Adite Paulum supplices,
Qui certa largus desuper
Dabit salutis pignora.

O grata cœlo victima,
Doctorque, amorque gentium,
O Paule, nos te vindicem,
Nos te patronum poscimus.

Nam tu beato concitus
Divini amoris impetu,
Quos insecutor oderas,
Defensor inde amplecteris.
O grata, etc.

Non te procellæ et verbera,
Non vincla et ardor hostium,
Non dira mors deterruit,
Ne sancto adesses cœtui.
O grata, etc.

All ye who groan beneath
A load of ills oppressed,
Entreat S. Paul, and he will pray
The Lord to give you rest.

O victim, dear to heaven,
O Paul, thou teacher true,
Thou love and joy of Christendom,
To thee for help we sue.

Pierced by the flame of love
Descending from on high,
'Twas thine to preach the faith which once
Thou soughtest to destroy.
O victim, etc.

Nor toil, nor threaten'd death,
Nor tempest, scourge, or chain,
Could from th' assembly of the saints
Thy loving heart detain.
O victim, etc.

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Amoris eja pristini
Ne sis, precamur, immemor,
Et nos supernæ languidos
In spem reducas gratiæ.
O grata, etc.

Te destruantur auspice
Sævæ inferorum machinæ,
Et nostra templa publicis
Petita votis insonent.
O grata, etc.

Te deprecante floreat
Ignara damni charitas,
Quam nulla turbent jurgia,
Nec ullus error sauciet.
O grata, etc.

Qua terra cumque diditur,
Jungatur uno fœdere,
Tuisque semper affluat
Salubre nectar litteris.
O grata, etc.

Oh, by that quenchless love
Which burnt in thee of yore,
Take pity on our miseries,
Our fainting hope restore.
O victim, etc.

True champion of the Lord,
Crush thou the scheme of hell;
And with adoring multitudes
The sacred temple fill.
O victim, etc.

Through thy prevailing prayer,
May charity abound:
Sweet charity, which knows no ill,
Which nothing can confound.
O victim, etc.

To earth's remotest shores
May one same faith extend;
And thy epistles through all climes
Their blessed perfume send.
O victim, etc.

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Det velle nos quod imperat,
Det posse summus arbiter,

Ne fluctuantes horridæ

Caligo noctis obruat.

O grata, etc.

Gloria Patri, et Filio, et Spiritui Sancto.

O grata, etc.

Ant. Vas electionis est mihi iste, ut portet nomen meum coram gentibus, et regibus, et filiis Israel.

V. Ora pro nobis S. Paule apostole.
R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Omnipotens sempiterne Deus, qui beato apostolo Paulo, quid faceret ut impleretur Spiritu Sancto, divina miseratione præcepisti: ejus dirigentibus monitis, et suffragantibus meritis concede; ut ser-

Grant us the will and power
To serve thee, God of might;
Lest, wav'ring still and unprepared,
We sink in depths of night.

O victim, etc.

Glory be to the Father, and to the Son, and to the Holy Ghost.

O victim, etc.

Ant. This is my vessel of election, to carry my name among the gentiles, and kings, and the children of Israel.

V. Pray for us, O blessed apostle Paul!
R. That we may be made worthy of the promises of Christ.

LET US PRAY.

Almighty and eternal God, who, in thy divine compassion, didst direct thy blessed apostle Paul what to do, that he might be filled with thy Holy Spirit: grant that we may be so counselled by his

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vientes tibi in timore et tremore, cœlestium donorum consolatione repleamur. Per Chistum Dominum nostrum.

℟. Amen.

teaching, and aided by his merits, that, serving thee in fear and trembling, we too may be filled with the consolation of thy heavenly gifts. Through Christ our Lord.

℟. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the Cardinal Vicar, Jan. 23, 1806, to increase, in the faithful, devotion to S. Paul the apostle, granted to all those who, with at least contrite heart and devotion, shall say this responsory every day:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on the feast of the Conversion of S. Paul (Jan. 25), as well as on the feast of his Commemoration (June 30), provided that, being truly penitent, after confession and communion, they shall visit a church or altar dedicated to the same holy apostle, and pray there devoutly for the intention of the Sovereign Pontiff.

4.

HOMAGE TO S. PETER'S STATUE.

By a brief, May 15, 1857, the Sovereign Pontiff, Pius IX., granted to all the faithful who, with truly contrite heart and devotion, shall kiss the foot of the bronze statue representing the apostle S. Peter which is placed in the Vatican basilica, provided that at the same time they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church:

AN INDULGENCE OF FIFTY DAYS, every time.

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By a grant of the same Sovereign Pontiff, by a rescript of the S. Congr. of Indulgences, Feb. 4, 1877, and by the disposition of the Sovereign Pontiff, Leo XIII., declared in the audience of April 27, 1880, to his eminence the Cardinal Secretary of Briefs, the faithful, who keep by them a little statue of S. Peter, like that which is venerated at the Vatican basilica, can gain the same

INDULGENCE OF FIFTY DAYS, once a day, when they kiss its feet with devotion, and praying as before, provided that this statue be blessed by the Sovereign Pontiff.

This indulgence can be gained by all the members of the family dwelling in the same house.

S. JOHN, APOSTLE AND EVANGELIST.

PRAYER.

O glorious apostle, whose virginal purity made thee so dear to Jesus that thou wast privileged to lean thy head upon his divine bosom and to be left by him to take his place as son of his most holy Mother, I entreat thee to enkindle in me the most ardent love for Jesus and Mary. Obtain for me, I beseech thee, from the Lord, that I too, with a heart quite weaned from all worldly attachments, may be made worthy to be always united to Jesus as a faithful disciple, and to Mary as a devoted son here on earth, so to abide with them forever in heaven. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 8, 1897, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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S. NICHOLAS OF BARI.

PRAYER.

Glorious Nicholas, my own protector! from that bright throne where thou dost enjoy the vision of thy God, in pity turn thine eyes upon me; ask for me from God those graces and helps most seasonable in my present necessities, whether spiritual or temporal, and especially the grace of . . . if such be expedient for my eternal welfare. Forget not, glorious and holy bishop, our Sovereign Pontiff, the holy Church, and this pious city. Bring back to the right way of salvation those who live steeped in sin, or buried in the darkness of ignorance, error, and heresy. Comfort the sorrowing, provide for the needy, strengthen the weak-hearted, defend the oppressed, help the sick; let all know the effects of thy powerful patronage with him who is the supreme giver of all good. Amen.

Our Father, Hail Mary, Glory be to the Father.

V. Ora pro nobis, beate Nicolae.

R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, blessed Nicholas.

R. That we may be made worthy of the promises of Christ.

OREMUS.

Deus qui beatum Nico-

LET US PRAY.

God, who hast honored,

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laum gloriosum confessorem tuum atque pontificem innumeris decorasti, et quotidie non cessas illustrare miraculis: tribue, quæsumus, ut ejus meritis et precibus a gehennæ incendiis, et a periculis omnibus liberemur. Per Christum Dominum nostrum. Amen.

and ceasest not daily to honor, thy high-priest and glorious confessor, blessed Nicholas, with innumerable miracles: grant, we beseech thee, that, by his merits and prayers, we may be delivered from the fires of hell and from all other dangers. Through Christ our Lord. Amen.

The Sovereign Pontiff, Gregory XVI., by a decree of the S. Congr. of Indulgences, Dec. 22, 1832, granted to all the faithful who shall, with at least contrite heart and devotion, say this prayer, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, and the versicles, etc.:

AN INDULGENCE OF FIFTY DAYS, once a day.

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S. GREGORY VII.

PRAYER.

O intrepid defender of the liberty of the Church, illustrious S. Gregory, by that firmness which thou didst manifest, in maintaining her rights against the powers of earth and hell combined against her, stretch forth from heaven, we pray thee, thy powerful arm over her, to comfort and defend her in the fierce warfare which she is to-day waging. Especially encourage, in the great struggle, the venerated Pontiff who, with thy See, has also inherited the intrepidity of thy heart. Obtain for him that he may see his holy efforts crowned with the triumph of the Church and by the return of the wandering to the right path. Obtain finally that all the world may at last understand that it is vain to struggle against that faith which always has and always will overcome the world. —*hæc est victoria quæ vincit mundum fides nostra.* Such is the prayer which we pour forth to thee, and we trust that, having answered it in this world, thou wilt one day call us with thee to heaven, near the eternal Pontiff, who with the Father and the Holy Ghost lives and reigns for ever and ever. Amen.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, Feb. 4, 1873, granted to all the faithful who, with contrite hearts, devoutly recite the above prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

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S. PIUS V.

HYMN.

Belli tumultus ingruit,	Wars and tumults fill the earth,
Cultus Dei contemnitur;	Men the fear of God despise;
Ultrixque culpam persequens	Retribution, vengeance, wrath,
Jam pœna terris imminet.	Brood upon the angry skies.
Quem nos in hoc discrimine	Holy Pius, pope sublime!
Cœlestium de sedibus	Whom, in this most evil time,
Præsentiorem vindicem,	Whom, of saints in bliss, can we
Quam te, Pie, invocabimus?	Better call to aid than thee!
Nemo, beate pontifex,	None more mightily than thou
Intensiore robore	Hath, by holy deed or word,
Quam tu, superni numinis	Through the spacious earth below
Promovit in terris decus.	Spread the glory of the Lord.
Quem nos, etc.	Holy Pius, etc.

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Ausisve fortioribus
Avertit a cervicibus,
Quod Christianis gentibus
Jugum parabant barbari.
Quem nos, etc.

Tu, comparatis classibus,
Votis magis sed fervidis
Ad insulas Echinadas
Fundis tyrannum Thraciæ.
Quem nos, etc.

Absensque eodem tempore,
Hostis fuit quo perditus,
Vides, et adstantes doces
Pugnæ secundos exitus.
Quem nos, etc.

Majora qui cœlo potes,
Tu supplices nunc aspice,
Tu civium discordias

Thine it was, O pontiff brave!
Pontiff of eternal Rome,
From barbaric yoke to save
Terror-stricken Christendom.
Holy Pius, etc.

When Lepanto's gulf beheld,
Strewn upon its waters fair,
Turkey's countless navy yield
To the power of thy prayer.
Holy Pius, etc.

Who, meanwhile, with prophet's eye,
Didst the distant battle see;
And announce to standers-by
That same moment's victory.
Holy Pius, etc.

Mightier now and glorified,
Hear the suppliant cry we pour;
Crush rebellion's haughty pride,

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Compesce, et iras hostium.
Quem nos, etc.

Precante te, pax aurea
Terras revisat; ut Deo
Tuti queamus reddere
Mox lætiora cantica.
Quem nos, etc.

Tibi, beata Trinitas,
Uni Deo sit gloria,
Laus, et potestas omnia
Per sæculorum sæcula.
Amen.

V. Ora pro nobis, beate Pie.
R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Deus, qui ad conterendos ecclesiæ tuæ hostes, et ad divinum cultum reparandum, beatum Pium pontificem maximum eligere digna-

Quell the din of rising war.
Holy Pius, etc.

At thy prayer may golden peace
Down to earth descend again;
License, discord, trouble cease,
Justice, truth, and order reign.
Holy Pius, etc.

To the Lord of endless days,
One almighty Trinity,
Sempiternal glory, praise,
Honor, might, and blessing be.
Amen.

V. Pray for us, blessed Pius.
R. That we may be made worthy of the promises of Christ.

LET US PRAY.

God, who, to the utter destruction of the enemies of thy Church, and to the restoration of thy holy worship, didst vouchsafe to choose blessed

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tus es: fac nos ipsius defendi præsidiis, et ita tuis inhærere obsequiis, ut omnium hostium superatis insidiis perpetua pace lætemur. Per Christum Dominum nostrum.

℟. Amen.

Pius to be thy high-priest: grant us to be so defended by his protection, and to remain so steadfast in thy service, that, overcoming the snares of all our enemies, we may enjoy everlasting repose. Through Christ our Lord.

℟. Amen.

The Sovereign Pontiff, Pius VIII., by a rescript of the S. Congr. of Indulgences, Oct. 2, 1830, granted:

A PLENARY INDULGENCE, on the feast of S. Pius (May 5), *from first vespers to sunset*, to all those who, being truly penitent, after confession and communion, shall say this hymn before any altar or relic of the saint, or in a church of the Order of Preachers, praying for the intention of the Sovereign Pontiff.

AN INDULGENCE OF FORTY DAYS, once a day, to those who shall say it, with at least contrite heart and devotion, on any day of the year.

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S. DOMINIC.

PRAYERS IN HONOR OF S. DOMINIC.

I.

Lord Jesus Christ, who, by thy most precious blood didst form thy Church, and by the preaching of the apostles didst establish, propagate and extend it throughout the whole world, and also, after them, didst send the holy patriarch, S. Dominic, to readorn, illustrate and defend it by the splendor of his merits and teaching, deign to hear the prayers which this apostolic man unceasingly offers thee for them aintenance of its temporal goods, and for the increase of its spiritual advantages.

One *Our Father, Hail Mary, Glory be to the Father.*

II.

Most clement Redeemer, who didst give S. Dominic to the world, that he might serve thee as coadjutor in the great work of the salvation of souls, such numbers of whom, in fact, were gained to the Church by thy grace and his own zeal; both of heretics separated therefrom, and of sinners who, by their profligacy, were grieving thee: ah! send, O my God, ever new laborers into thy vineyard to labor for thy glory, and to gather the fruits of eternal life.

One *Our Father, Hail Mary, Glory be to the Father.*

III.

O Lord Jesus, who wast pleased to behold S. Dom-

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inic prostrate nightly before thy altar, adoring thee with lively faith, hidden in the eucharistic sacrament, and alternating sighs, prayers and penances in behalf of the Church, then persecuted by her enemies and profaned by her own: defend this thy spouse by the intercession of S. Dominic from the insults and the plots of the common infernal enemy.

One *Our Father*, *Hail Mary*, *Glory be to the Father.*

V. Ora pro nobis, sancte Dominie.

R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, S. Dominic.

R. That we may be made worthy of the promises of Christ.

OREMUS.

Concede quæsumus, omnipotens Deus, ut qui peccatorum nostrorum pondere premimur, beati Dominici confessoris tui patrocinio sublevemur. Per Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, we beseech thee, almighty God, that we who are pining beneath the burden of our sins may be comforted through the intercession of blessed Dominic, thy confessor. Through Christ our Lord. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, July 21, 1883, granted to all the faithful who, with at least contrite heart and devotion, shall recite these prayers, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each three times, with the versicle and prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, on any day, to those who shall have recited them as above every day for a month, provided that, being truly penitent, after confession and communion, they visit a church or public oratory, and pray there for the intention of his Holiness.

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S. FRANCIS OF ASSISIUM.

1.

PIOUS PRACTICE OF THE FIVE SUNDAYS IN HONOR OF THE SACRED STIGMATA.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Nov. 21, 1885, granted to all the faithful who, upon the five Sundays which immediately precede the feast of the sacred Stigmata of S. Francis of Assisium, or upon any other five consecutive Sundays during the year, shall exercise themselves either in pious meditation, or in vocal prayer, or in any other work of Christian piety, in honor of the said sacred Stigmata:

A PLENARY INDULGENCE, once a year, on each of the five Sundays, provided, being truly penitent and having confessed and communicated, they visit some church or public oratory, and there pray according to the intention of his Holiness.

2.

HYMN.

O divi amoris victima
  Quino cruenta vulnere,
  Francisce qui vivam Crucis
  Christi refers imaginem.
Tu caritatis fervidis
  Flammis adustus, sanguinem
  Christo daturus, barbara
  Ter cogitasti littora.
Voti sed impos, non sinis
  Languere flammas desides:

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Et excitas caelestia,
Flagrans amore, incendia.
In prole vivens efferas
Pervadis oras; algida
Gelu soluto, ut ferveant
Ardore sancto pectora.
Sicpertimendis lividum
Armis Avernum conteris;
Virtutis et firmum latus
Templo labenti subiicis.
Adsis, Pater, precantibus
Ignemque, late quo tua
Exarsit ingens caritas,
Accende nostris mentibus.
Sit laus Patri et Filio,
Sit inclyto Paraclito,
Qui nos Parentis optimi
Det aemulari spiritum. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, September 13, 1893, granted to the faithful who shall recite the above hymn

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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ST. ALPHONSUS DE LIGUORI, BISHOP AND DOCTOR.

PRAYER.

My glorious and most loving protector, St. Alphonsus, thou who didst toil and suffer so much to secure to men the fruit of redemption, behold the wretchedness of my poor soul, and take pity on me. Through the powerful influence of intercession, which thou enjoyest with Jesus and Mary, obtain for me forgiveness of my past sins with true repentance for them, a great horror of sin, and strength always to resist temptations. I entreat thee to communicate to me a spark of that burning charity with which thy heart was ever inflamed, and help me to imitate thee in this, that the only standard and rule of my life may be to please God in all. Obtain for me, also, a fervent and unfailing love of Jesus and a tender and filial devotion to Mary, with the grace to pray always and to persevere in the service of God till the hour of my death, so that I may finally be united with thee in praising God and Mary Most Holy for all eternity. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 18, 1887, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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S. FRANCIS OF PAUL.

DEVOUT EXERCISE OF THE THIRTEEN FRIDAYS.

The Sovereign Pontiff, Clement XII., in the brief, *Cœlestium munerum*, Dec. 2, 1738, granted to all the faithful who, on thirteen successive Fridays preceding the feast of S. Francis of Paul (April 2), or at any other time of the year, being truly penitent, after confession and communion, shall visit a church of the Minims, commonly called the Paolotti, and pray there for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church:

A PLENARY INDULGENCE, on any one of the thirteen Fridays.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on each of the other Fridays, on the fulfilment of what is prescribed above.

Moreover, wherever there are no churches of the above-named order, or where they are distant at least a mile from a person's own dwelling, the same Clement XII., by another brief, March 20, 1739, allowed the faithful, who shall have performed the other works enjoined, to visit any other church whatsoever, dedicated to God in honor of S. Francis of Paul, or any altar where there is a picture of this saint; and further, if these conditions cannot be complied with, to visit their own parish church. This devotion originated according to history with S. Francis himself, who practised it in honor of our Lord Jesus Christ and his twelve apostles. For this purpose, on each of the thirteen Fridays, he used to say the *Our Father* and the *Hail Mary*, each thirteen times; and this devotion he promulgated, by word

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of mouth and by letter to his own devout followers, as an efficacious means of obtaining from God the graces they desired, provided they were for the greater good of their souls. Since the death of the saint, which took place April 2, 1507, the day on which in that year Good-Friday fell, this devotion has always been practised by the faithful throughout the whole Catholic world in honor of the holy founder; and so, it came at last to be approved by the said Clement XII., who granted, besides, the indulgences above-named, in order to animate all good Christians to adopt it.

S. LOUIS, BISHOP OF TOULOUSE.

PRAYER.

To thee we have recourse, thy humble suppliants, O Blessed Louis, a lily of virginity, a bright star, and a most admirable vessel of holiness. Pour out by thy intercessions heavenly graces upon the Catholic nations, to whom you are attached by so many ties, and of whom God has made thee the Protector. Intercede with God and the Immaculate Virgin, that the ancient faith of their ancestors may revive again among that Christian people, and their charity receive a new ardor and their morals be thoroughly reformed. Obtain for the rulers and the subjects a sincere harmony, for our holy Mother the Church the triumph over her enemies, for the Vicar of Christ on earth the full liberty in the sacred ministry of guiding souls, and for us all who beg for thy help the eternal reward in heaven. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 12, 1894, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. IGNATIUS OF LOYOLA.

1.

PIOUS EXERCISE OF THE TEN SUNDAYS.

The Sovereign Pontiff, Clement XIII., by a decree of the S. Congr. of Indulgences, Jan. 27, 1767, granted to all the faithful who, truly penitent, having confessed and communicated, upon the ten consecutive Sundays preceding the feast of S. Ignatius of Loyola, or upon any other ten consecutive Sundays during the year, exercise themselves in pious meditation, or vocal prayer, or any other work of Christian piety to the glory of God and in honor of the same saint, and visit some church of the Society of Jesus:

A PLENARY INDULGENCE, on each of the Sundays.

In places where the said Society does not exist, the Sovereign Pontiff, Gregory XVI., by a rescript of the same S. Congr. of Indulgences, Dec. 10, 1841, granted that the faithful might gain these plenary indulgences by visiting their parish church and there praying for some space of time according to the intention of his Holiness.

2.

PRAYER.

O glorious patriarch, S. Ignatius, we humbly beseech thee to obtain for us from God, first, freedom from the greatest of all evils, which is sin, and then also from that fatal disease, cholera, which is one of the scourges by which God punishes the wickedness

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of his people. Thy example has awakened in our hearts a lively desire to labor continually for the greater glory of God and the good of our neighbor. Obtain for us also from the loving Heart of Jesus, our Lord, that grace which is the crown of all others, final perseverance, and eternal beatitude. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Feb. 5, 1885, granted to all the faithful who, with contrite hearts, devoutly recite the above prayer:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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S. PETER, FOURIER.

PRAYER.

Most glorious S. Peter, lily of purity, example of Christian perfection, and perfect pattern of sacerdotal zeal, by that glory which as the reward of thy virtues has been bestowed upon thee in heaven, look favorably down upon us and come to our assistance by thy intercession before the throne of the Most High. When living on earth, the cherished maxim thou hadst so frequently on thy lips was: "Harm no one, show kindness to all!" and, armed with this device, thou hast spent thy whole life succoring the poor, giving advice to the doubtful, consoling the afflicted, bringing back to the path of virtue those who had wandered away, restoring to Christ Jesus the souls redeemed by his precious blood. Now that thou art so powerful in heaven, continue that work of helping all, and be to us a vigilant protector, that by thy intercession, being free from temporal evils, and strengthened in faith and charity, we may overcome the insidious assaults of the enemies of our salvation, and be permitted one day to praise and bless the Lord with thee for the whole eternity in heaven. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, May 27, 1897, granted to the faithful who shall say the above prayer

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

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S. EMIGDIUS, BISHOP AND MARTYR.

1.

PRAYER.

O God of infinite goodness, who hast bestowed on the Martyr and Bishop S. Emigdius a crown of honor and glory, I most humbly beseech thee through his merits to grant me that active spirit of faith which he inculcated by his preaching, made acceptable and beloved by his example, and at last sealed with his own blood. Vouchsafe, then, O Lord, to preserve me from the scourge of the earthquake, by the intercession of this glorious Martyr, to whom thou hast conferred the special privilege of protecting his clients from such horrible devastation. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 26, 1894, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

2.

INVOCATION.

Through the intercession and merits of S. Father Emigdius, from earthquake and all evil deliver us, O Lord.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 26, 1874, granted to all the faithful who shall say the above invocation

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. PHILIP NERI.

PRAYERS FOR EVERY DAY IN THE WEEK.

I.

FOR SUNDAY.

Prayer to obtain the virtue of humility.

S. Philip, my glorious patron, who on earth wast so enamored of humility as to count as dross the praise and even the esteem of men, obtain for me also this fair virtue by thy prayers. Thou knowest how proud I am in my thoughts, how contemptuous in my words, how ambitious in my works. Ask for me, then, humility of heart, and that my soul may be divested of all pride, and that in its place may dwell, deep-seated, that low esteem which thou hadst of thyself, deeming thyself the worst of all men, and for that reason rejoicing when thou didst suffer contempt, and seeking the occasions of it. Ah! great saint, obtain for me a truly humble heart and a thorough knowledge of my own nothingness; that I may rejoice when I am despised; that I may not be inflamed with resentment when others are preferred before me; that I may never be proud when praised; but ever seek to be great in the eyes of God, desiring to receive from him alone all my exaltation.

Our Father, Hail Mary, Glory be to the Father.

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II.

FOR MONDAY.

Prayer to obtain the virtue of patience.

S. Philip, my holy advocate, whose heart wast ever so constant in time of trouble, and whose spirit was so loving under suffering, that, whether persecuted by the jealous, or calumniated by the wicked who thought to bring shame upon thee, or tried by God with many long, painful infirmities, thou didst ever bear all with wondrous tranquillity of heart and soul: O! obtain for me, too, by thy prayers, dear Saint, a spirit of true courage in all the trials of this life. Alas, how much I stand in need of patience! I shrink from every little trouble; I sicken under every light affliction; I fire up at and resent every trifling contradiction, nor ever learn that through the thorny path of tribulation lies the road to paradise. Yet this was the road our divine master, Jesus, deigned to tread; this, too, was trod by thee, O dear saint! Obtain for me courage, with a good, hearty will, to embrace the crosses which every day I receive from God, and to bear all with such endurance and such ready will as thou didst when on earth; that so I may be made worthy to enjoy the blessed fruit of sufferings with thee in heaven above.

Our Father, Hail Mary, Glory be to the Father.

III.

FOR TUESDAY.

Prayer to obtain the virtue of purity.

Glorious S. Philip, who didst ever keep unsullied the lily of thy purity, with such great honor to thyself, that the brightness of this fair virtue dwelt in thine eyes, shone forth from thy hands, and spread

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its fragrance over thy whole body, causing it to exhale such sweet perfume as gave consolation, fervor, and devotion to all who dwelt with thee: O! obtain for me from the Holy Spirit of God so true a love for that most beauteous virtue, that neither the words nor the bad example of sinners may ever make impression on my soul. O! never suffer me in any way to lose that lovely virtue; and seeing that the avoidance of the occasions of sin, prayer, labor, humility, mortification of the senses, frequent use of the sacraments, were the arms with which thou didst conquer the dread enemy of the flesh; even so obtain for me, I pray thee, grace to use these very arms to vanquish this same foe. Take not away thy help from me; show forth that zeal in my behalf which in thy life thou hadst for thy penitents, keeping them ever removed from all infection of the senses. Do this for me, my holy advocate; in this fair virtue be thou ever my protector.

Our Father, Hail Mary, Glory be to the Father.

IV

FOR WEDNESDAY.

Prayer to obtain the love of God.

Wondering, I contemplate, S. Philip, the great miracle wrought in thee by God's most Holy Spirit, when into thy heart he poured such floods of heavenly charity, that, to give them place within thy breast, through vehemence of love, two of thy ribs were displaced: then, beholding thy heart and mine, I am sore confounded. I see thy heart all burning with love for God; mine, all frozen, wrapt up in creatures. I see thine inflamed with a fire from heaven, whose brilliancy was so diffused throughout thy body, that

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it shone forth from thy face like sparks of fire; while mine is full of earthly love. I love the world, which allures me and can never make me happy. I love the flesh, which solicits my affections, but can never render me immortal; I love riches, which I can enjoy but for a moment. O! when shall I ever learn of hee to love naught else save God, the incomprehen-ible and only good? Make it thy care, then, blessed dvocate, by thy intercession, that I begin at least o-day: obtain for me an efficacious love, made nown by works; a pure love, making me love God ost perfectly; a strong love, enabling me to sur-ount all obstacles which might hinder my union ith God in life, that so I may become one with him rever after death.

Our Father, Hail Mary, Glory be to the Father.

FOR THURSDAY.

Prayer to obtain the love of our neighbor.

Glorious Saint, who didst employ thyself wholly in ty neighbor's good, thinking for all, sympathizing ith all, helping all, and who, throughout thy hole life, didst ever try to secure the salvation, of l, nor ever shrink from labor or from burdens, eeping for thyself no time or comfort, that thou ightest win all hearts to God: obtain for me, I eseech thee, together with the pardon of my sins, harity for my neighbor, that henceforth I may be to im all compassion in his needs; and grace to love ll as my brethren, succoring all, if not with temporal id, at least with prayers and good advice. And each me, too, on every occasion to defend my eighbor's honor, and never to say a hurtful or dis-

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pleasing word; but ever to maintain, even with my enemies, sweetness of spirit like thy own, whereby thou didst triumph over thy persecutors. Yes, blessed saint, obtain for me this lovely virtue, which already thou hast obtained for so many of thy clients; that so we may all some day come to praise our God with thee in an eternity of bliss.

Our Father, Hail Mary, Glory be to the Father.

VI.

FOR FRIDAY.

Prayer to obtain detachment from temporal goods.

Great saint, who didst prefer a poor and austere life to the comforts of home; who, while yet a child didst despise honor and glory: obtain for me grace ever to keep my heart detached from the passing goods of this life. O thou, whose desire it ever was to become so poor as to be reduced to beg thy bread without finding a charitable hand to offer thee a crumb wherewith to support life: ask for me of God a love of poverty so great that I may turn all my thoughts to goods which never fail. Thou who wouldst rather live in humble guise than be exalted to the highest honors of holy Church, intercede for me, that I go not in search of honors, but content myself ever with that condition in which God has placed me. My heart, alas! is too anxious for the empty, fleeting things of earth; but thou, who didst ever inculcate that grand maxim, "*And then?*" which produced so many wonderful conversions, obtain for me that these words be ever deep impressed upon my soul; that, despising the nothingness of earth, God alone may reign, the sole object of my affections and of all my thoughts.

Our Father, Hail Mary, Glory be to the Father.

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VII.

FOR SATURDAY.

Prayer to obtain perseverance in good works.

S. Philip, my holy advocate, who, ever constant in good works and full of merit, didst receive of God most high the crown of glory in reward of all thy labors: obtain for me grace never to weary in God's holy service. Thou who didst ever recompense so well those who loved thee by obtaining for them the gift of perseverance in good, obtain, then, this gift for me; fight thou for me, dear father, at the last moment of my life, and obtain for me the grace to depart this life strengthened with the holy sacraments. Meanwhile be thou, great saint, my intercessor, that, through thy prayers, I may do penance for my sins, and bitterly deplore them all my days. O thou, who from on high beholdest all my miseries, and the bonds which yet bind me to my sins and to this earth: pray that I may be freed from them, and that with fixed purpose I may be all for God. Obtain for me an eager desire to co-operate in the work of my own salvation, and unbroken constancy in the good which I have begun; that so, by thy intercession, I may deserve to be forever in thy company in an eternity of bliss.

Our Father, Hail Mary, Glory be to the Father.

His Holiness, Pius IX., by a rescript of the S. Congr. of Indulgences, May 17, 1852, granted to all the faithful who, with at least contrite heart, shall say these prayers assigned for each day in the week:

AN INDULGENCE OF FIFTY DAYS, once a day.

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2.

PRAYER.

O glorious S. Philip, who wast so favored by God with the gift of consoling and assisting thy spiritual children at the hour of death, be also my advocate and father when I shall find myself at that dreadful moment. Obtain for me that at that hour the devil may not conquer me, nor temptation overcome me, nor fear itself revile me; but that, strengthened by a lively faith, a fervent hope and, a sincere charity, I may sustain with patience and perseverance that supreme struggle, and that, full of confidence in the mercy of the Lord, and in the infinite merits of Jesus Christ and the protection of the Most Blessed Mary, I may deserve to die the death of the just, and be united with thee and all the saints in the blessed home of Paradise, to praise and enjoy the Lord forever. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, dated April 27, 1887, has granted to the faithful who shall recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. VINCENT DE PAUL.

1.

NOVENA IN HONOR OF S. VINCENT DE PAUL.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, Nov. 23, 1876, granted to all the faithful who, with contrite hearts, devoutly make, at any time during the year, the *novena in honor of S. Vincent de Paul*, with any formula of prayer, provided it be approved by competent ecclesiastical authority,

AN INDULGENCE OF THREE HUNDRED DAYS, each day;

A PLENARY INDULGENCE, during the course of the novena, provided that, being truly penitent, and having confessed and communicated, they pray for the intention of the Sovereign Pontiff.

2.

PRAYER.

O glorious S. Vincent, heavenly patron of all associations of charity and father of all the miserable; who during thy life never rejected anyone who had recourse to thee, ah! behold by how many evils

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we are afflicted, and come to our assistance. Obtain from our Lord help for the poor; relief for the sick; consolation for the afflicted; protection for the abandoned; charity for the rich; conversion for sinners; zeal for priests; peace for the Church; tranquillity for the people; salvation for all. Let all experience the effects of thy merciful intercession, that, succored by thee in the miseries of this life, they may be united with thee above, where there will be neither sorrow, nor weeping, nor pain; but eternal gladness, joy and happiness. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, June 23, 1885, granted to all the faithful who with contrite hearts devoutly recite this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. PAUL OF THE CROSS.

I.

PRAYER.

O glorious S. Paul, thou who, while on earth, wast a mirror of innocence and a model of penance! O hero of sanctity, specially chosen by God to meditate night and day on the most bitter passion of his only-begotten Son, and to propagate the same devotion throughout the world, by word, by example, and by means of thy institute! O apostle, powerful in word and work, who didst spend thy life in bringing back the wandering souls of wretched sinners to the feet of the Crucified! look down from heaven graciously upon my soul, and hear my prayers. Obtain for me such a love toward Jesus suffering, that, ever meditating on his passion, I may make his sufferings mine; that I may recognize in the deep wounds of my Saviour the wickedness of my sins, and may draw from them, as from so many founts of salvation, the grace of lamenting them bitterly, and a firm will to imitate thee in penance, if I have not followed thee in innocence. Procure for me, O S. Paul! the grace which here, at thy feet, I particularly and earnestly beg of thee (*here mention the grace desired*). Moreover, obtain for our holy Mother, the Church, victory over her enemies; obtain conversion of sinners; and a return to the Catholic faith for all heretics, partic-

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ularly for England, for which thou didst pray so much. Finally, intercede for me with God that I may die a holy death, and come to enjoy him with thee in heaven, for all eternity. Amen.

Our Father, Hail Mary, Glory be to the Father.

His Holiness, Pope Pius IX., by the autograph rescripts of April 24, 1853, and April 20, 1868, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE YEAR, once a day.

A PLENARY INDULGENCE, on the day of the feast of the saint, April 28, or on any one day of the octave, to those who, having said this prayer on every day of the month preceding the said feast, being truly penitent, shall confess their sins and receive holy communion.

2.

NOVENA IN HONOR OF S. PAUL OF THE CROSS.

By an autograph rescript of Oct. 17, 1867, his Holiness, Pope Pius IX., granted:

AN INDULGENCE OF THREE HUNDRED DAYS, every day, to all those who, with at least contrite heart and devotion, shall make the novena in honor of S. Paul of the Cross.

A PLENARY INDULGENCE, at the close of the said novena, to those who, being truly penitent, after confession and communion, shall pray for the needs of holy Church and for the intention of his Holiness.

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S. ANTHONY OF PADUA.

RESPONSORY.

Si quæris miracula,	If then you ask for miracles,
Mors, error, calamitas,	Death, error, all calamities,
Dæmon, lepra fugiunt,	The leprosy, and demons fly,
Ægri surgunt sani.	And health succeeds infirmities.
Cedunt mare, vincula;	The sea obeys, and fetters break;
Membra resque perditas	And lifeless limbs thou dost restore;
Petunt et accipiunt	Whilst treasures lost are found again,
Juvenes et cani	When young or old thine aid implore.
Pereunt pericula,	All dangers vanish at thy prayer,
Cessat et necessitas;	And direst need doth quickly flee;
Narrent hi, qui sentiunt,	Let those who know, thy power proclaim,
Dicant Paduani.	Let Paduans say: These are of thee.
Cedunt mare, vincula;	The sea obeys, and fetters break;
Membra resque perditas	And lifeless limbs thou dost restore;

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Petunt et accipiunt	Whilst treasures lost are found again,
Juvenes et cani.	When young or old thine aid implore.
Gloria Patri et Filio,	To Father, Son, may glory be,
Et Spiritui Sancto.	And Holy Ghost, eternally.
Cedunt mare, vincula, etc.	The sea obeys, etc.
V. Ora pro nobis, B. Antoni.	*V.* Pray for us, blessed Anthony.
R. Ut digni efficiamur promissionibus Christi.	*R.* That we may be made worthy of the promises of Christ.

OREMUS.

Ecclesiam tuam, Deus, Beati Antonii confessoris tui commemoratio votiva lætificet, ut spiritualibus semper muniatur auxiliis et gaudiis perfrui mereatur æternis. Per Christum Dominum nostrum. Amen.

LET US PRAY.

O God! may the votive commemoration of blessed Anthony, thy confessor, be a source of joy to thy Church, that she may always be fortified with spiritual assistance, and deserve to enjoy eternal rewards. Through Christ our Lord. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Jan. 25, 1866, granted to all the faithful, as often as they shall, with at least contrite heart and devotion, say this responsory, with the versicle and prayer annexed:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, on any day, to all those who have said it for a month, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and there pray, for some time, for the intention of his Holiness.

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2.

THIRTEEN PATERS, AVES AND GLORIAS.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 9, 1896, granted to the faithful who shall say thirteen *Paters*, *Aves* and *Glorias* in honor of St. Anthony of Padua

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

3.

PRAYER FOR THE OFFERING OF BREAD FOR THE POOR.

We have recourse to thee, powerful wonder-worker, in whose breast the sublime flame of charity towards God and the poor burned so ardently; to thee who didst merit to hold in thy arms the Infant Jesus who elected to be born poor; we turn to thee, full of confidence, that thou mayest entreat our good Jesus to have compassion on us amid our many tribulations. O, obtain for us the favor we humbly ask (*mention the desired favor*). If thou dost obtain it, O glorious St. Anthony, we will make our offering of bread for the poor whom thou didst love so much on earth.

Our Father, *Hail Mary* and *Glory*.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, May 11, 1897, granted to the faithful who shall recite the above prayer, with an *Our Father*, *Hail Mary* and *Glory*, etc.

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

4.

A PRAYER FOR THANKSGIVING.

Glorious wonder-worker, father of the poor, thou who, through the great gift thou didst obtain of a heart full of compassion for the miseries of the unfortunate, didst miraculously reveal the heart of a miser immersed in gold; thou who hast obtained for

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us the favors thou hadst offered to the Lord on our behalf, deign to accept, as a token of our gratitude, the little offering we lay at thy feet for the relief of wretchedness. May it be helpful to us and to the needy. With thy wonted kindness turn to them and to us for the relief of our temporal necessities, but more especially provide for our spiritual needs, now and at the hour of our death. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, July 13, 1896, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

5.

PIOUS PRACTICE OF THE THIRTEEN TUESDAYS, OR OF THE THIRTEEN SUNDAYS.

His Holiness, Leo XIII., by a brief of March 1, 1898, granted to the faithful who, on thirteen successive Tuesdays or as many successive Sundays, once only, at any time during the year, shall spend some time in pious meditation, or vocal prayers, or any other works of piety, to the glory of God and in honor of St. Anthony of Padua, on the usual conditions: Confession and Communion,

A PLENARY INDULGENCE on each of the said Tuesdays or Sundays.

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S. THOMAS AQUINAS.

I

PRAYER TO S. THOMAS, PATRON OF CATHOLIC SCHOOLS.

Doctor angelice sancte Thoma, theologorum princeps et philosophorum norma, præclarum christiani orbis decus et ecclesiæ lumen, scholarum omnium catholicarum cœlestis patrone, qui sapientiam sine fictione didicisti et sine invidia communicas, ipsam sapientiam Filium Dei deprecare pro nobis, ut veniente in nos Spiritu Sapientiæ, ea quæ docuisti intellectu conspiciamus, et quæ egisti imitatione compleamus; doctrinæ et virtutis, quibus in terris solis instar semper eluxisti, participes efficiamur; ac tandem earum suavissimis fructibus perenniter tecum delectemur in cœlis, divinam sapientiam collandantes

O angelic doctor, Saint Thomas, prince of theologians and guide of philosophers, shining ornament of the Christian world and light of the Church, heavenly patron of all catholic schools, who hast imbibed wisdom without guile, and dost impart it without envy, implore for us the Son of God, who is wisdom itself, that, receiving within us the Spirit of Wisdom, we may understand what thou hast taught and imitate what thou hast done, anc that, being made partakers of the wisdom and virtue in which thou, whilst on earth, didst ever shine, as the sun, we may at last enjoy with thee eternally in heaven their sweetest

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per infinita sæcula sæculorum. Amen.

fruits, extolling the divine wisdom through endless ages. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, July 3, 1885, granted to all the faithful who, with at least contrite heart and devotion, shall recite this prayer:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

2.

LITTLE OFFICE OF ST. THOMAS AQUINAS.

AD MATUTINUM.

V. Domine, labia mea aperies,
R. Et os meum annuntiabit laudem tuam.
V. Deus, in adiutorium meum intende.
R. Domine, ad adiuvandum me festina.
Gloria Patri, etc.

Invitatorium. Laudemus Deum nostrum, * in commemoratione Sancti Thomae.

Ps. 94. Venite, exultemus Domino, iubilemus Deo salutari nostro: praeoccupemus faciem eius in confessione, et in psalmis iubilemus ei.

Laudemus, etc.... Gloria Patri et Filio et Spiritui Sancto.—In commemoratione S. Thomae.

HYMNUS.

Exultet mentis iubilo
Laudans turba fidelium,
Errorum pulso nubilo
Per novi solis radium.
Thomas in mundi vespere
Fudit thesauros gratiae,
Donis plenus ex aethere
Morum, et sapientiae.
Laus Patri sit ac Genito,
Simulque Sancto Flamini
Qui Sancti Thomae merito
Nos coeli iungat agmini. Amen.

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Psalmus I.

Beatus vir qui non abiit in consilio impiorum, et in via peccatorum non stetit, * et in cathedra pestilentiae non sedit;

Sed in lege Domini voluntas eius, * et in lege eius meditabitur die ac nocte.

Et erit tamquam lignum, quod plantatum est secus decursus aquarum, * quod fructum suum dabit in tempore suo.

Et folium eius non defluet, * et omnia quaecumque faciet prosperabuntur.

Gloria Patri, etc.

Ant. Florem pudicitiae servans illibatum, attigit eximiae vitae caelibatum.

V. Amavit eum Dominus et ornavit eum.

R. Stolam gloriae induit eum.

Pater noster, etc.

V. Et ne nos.... Iube, Domne, benedicere. — Oret piis precibus pro nobis Doctor Angelicus.

R. Amen.

Lectio I.

Beatus Doctor Thomas fuit typus et exemplar omnis virtutis. Omnia corporis membra erant in eo manifesta virtutum exempla: in oculis eius apparebat simplicitas, in facie benignitas, in auribus humilitas, in incessu gravitas, in gestu honestas, in visceribus pietas, in intellectu claritas, in affectu bonitas, in mente sanctitas, in corde charitas. Ad istud ergo perfectissimum omnis virtutis exemplar mentes nostras frequenter convertamus: quod non solum doctrinae lucem, sed etiam amorem sanctitatis in nos transfundat. Tu autem, Domine, miserere nostri.

R. Deo gratias.

R. De excelsis fons sapientiae sancto Thomae in-

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fudit copiam, tamquam flumen clarae scientiae: qui susceptam refudit gratiam, dum fluentis summae peritiae. * Rigat totam sanctam Ecclesiam.

V. Stylus brevis, grata facundia; celsa, clara, firma sententia. Rigat, etc.

V. Iube, Domne, benedicere. — In omni periculo et angustia sit nobis pius Thomas custodia.

R. Amen.

Lectio II.

Perfecto vacans studio, intendebat Deo. Praemittebat divina ut roboraretur in schola: cum, singulis diebus, antequam lecturus ascenderet cathedram, vel distraheretur ad alia, missam unam celebraret, aliam audiret; vel duas integras missas, si non celebraret, audiret: in quibus, et alias in oratione, cum in illa foret assiduus, lacrymarum effusione mentis suae dulcedinem devotionemque Deo, cui nihil est absconditum, revelabat. Ita scholasticas, et non semel aridas, concertationes temperabat contemplationis dulcedine; ita nectebat studium et orationem, quae falso credunt nonnulli maxime dissidere, et minime valere coniungi. Tu autem, etc.

R. Deo gratias.

R. O anima sanctissima, qua contemplante dulciter, corpus liquebat infima, * Stans sursum mirabiliter.

V. Nullo prorsus fultus subsidio, levabatur in raptus gaudio. Stans, etc.

V. Iube, Domne, benedicere.—Ad societatem civium supernorum perducat nos Doctor Angelicus.

R. Amen.

Lectio III.

Nullus enarrare sufficeret, quot sanctissimus Thomas Theologorum praeconiis celebretur, quantumque

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eius illibatae doctrinae a Summis Pontificibus fuerit acclamatum. Leo autem decimus tertius, libentissime excipiens postulationes et vota omnium pene Sacrorum Antistitum Orbis catholici, ad tot praecipue philosophorum systematum a veritate aberrantium luem propulsandam, ad incrementa scientiarum, et communem generis humani utilitatem, eum, ex Sacrorum Rituum Congregationis consulto, per Apostolicas litteras, coelestem Patronum Scholarum omnium catholicarum declaravit et instituit. Tu autem, etc.

R. Deo gratias.

R. Sertum gestans cum torque duplici, cappa gemmis ornata cernitur, ex monili fulgoris coelici lux emissa mundo diffunditur. * Augustinus fratri sic loquitur;

V. Thomas mihi par est in gloria: virginali praestans munditia. Augustinus etc. Gloria Patri... Augustinus etc.

Canticum SS. Ambrosii et Augustini.

Te Deum laudamus, * te Dominum confitemur.

Te aeternum Patrem, * omnis terra veneratur.

Tibi omnes Angeli, * tibi coeli, et universae potestates.

Tibi Cherubim et Seraphim, * incessabili voce proclamant:

Sanctus, Sanctus, Sanctus, * Dominus Deus Sabaoth.

V. Ora pro nobis, beate Thoma,

R. Ut digni efficiamur etc.

AD LAUDES.

Deus, in adiutorium, etc. Gloria Patri, etc.

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Psalmus 116.

Laudate Dominum, omnes gentes, * laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia eius, * et veritas Domini manet in aeternum.

Gloria Patri, etc.

Antiph. Collaudetur Christus Rex gloriae, qui per Thomam lumen Ecclesiae, mundum replet doctrina gratiae.

Capitulum. Eccli. 45.

Elegit eum Dominus ex omni carne, et dedit illi coram praecepta et legem vitae et disciplinae; docere Iacob testamentum suum et iudicia sua Irsael.

R. Deo gratias.

HYMNUS.

De cuius fonte luminis
Verbi coruscant faculae,
Scripturae sacrae numinis,
Et veritatis regulae.
Fulgens doctrinae radiis
Clarus vitae munditia,
Splendens miris prodigiis,
Dat toti mundo gaudia.
Laus Patri, etc., *ut supra.*

V. Sapientia requiescit in corde suo.

R. Et prudentia in sermone oris illius.

Canticum Zachariae.

Benedictus Dominus Deus Israel, * quia visitavit, et fecit redemptionem plebis suae.

Et erexit cornu salutis nobis, * in domo David pueri sui.

Sicut locutus est per os Sanctorum * qui a saeculo sunt prophetarum eius.

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Gloria Patri, etc.

Ant. Vigor carnis flore munditiae, vigor vitae fructu iustitiae, splendor verbi dono scientiae, te decorant stantem in acie, te coronant in statu gloriae.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

OREMUS.

Deus, qui Ecclesiam tuam beati Thomae, confessoris tui atque doctoris, mira eruditione clarificas, et sancta operatione foecundas: da nobis, quaesumus, et quae docuit, intellectu conspicere, et quae egit, imitatione complere. Per Christum, etc.

V. Domine exaudi etc.

R. Et clamor etc.

V. Benedicamus Domino.

R. Deo gratias.

AD PRIMAM.

Deu, in adiutorium, etc. Gloria Patri, etc.

HYMNUS.

Thomas insignis genere,
Claram ducens originem,
Subit aetatis tenerae
Praedicatorum Ordinem.
Laus Patri, etc., *ut supra.*

Psalmus 53.

Deus, in nomine tuo salvum me fac: * et in virtute tuâ iudica me.

Deus, exaudi orationem meam, * auribus percipe verba oris mei.

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Quoniam alieni insurrexerunt adversum me, et fortes quaesierunt animam meam, * et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adiuvat me: * et Dominus susceptor est animae meae.

Gloria Patri, etc.

Ant. Doctor Thomas, repletus gratia, praemonstratus sacris oraculis, mundi, carnis, hostisque vitia fugat, exemplar datum saeculis.

Capitulum. Iac. 1.

Beatus vir qui suffert tentationem, quoniam, cum probatus fuerit, accipiet coronam vitae, quam repromisit Deus diligentibus se.

R. Deo gratias.

R. Iesu Christe, Fili Dei vivi, * Prece Doctoris coelici. Iesu etc.

V. Tibi praesta nos gratos effici. Prece etc. Gloria Patri etc. Iesu etc.

V. Exurge Domine, adiuva nos.

R. Et libera nos propter nomen tuum.

V. Domine exaudi, etc.

Oremus. Deus, qui Ecclesiam, *ut supra ad Laudes.*

AD TERTIAM.

Deus, in adiutorium, etc. Gloria Patri, etc.

HYMNUS.

Typum gessit luciferi
  Splendens in coetu nubium,
  Plusquam doctores ceteri
  Purgans dogma Gentilium.
Laus Patri, etc., *ut supra.*

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Psalmus 14.

Domine, quis habitabit in tabernaculo tuo? * aut quis requiescet in monte sancto tuo?

Qui ingreditur sine macula, * et operatur iustitiam.

Qui loquitur veritatem in corde suo, * qui non egit dolum in lingua sua.

Gloria Patri, etc.

Ant. Mentis innocentia, flosque puritatis extiterunt praevia luci veritatis.

Capit. Elegit eum, etc., *ut supra ad Laudes.*

R. Sancte Thoma, * Audi rogantes servulos. Sancte etc.

V. Et impetratam nobis coelitus tu defer indulgentiam. Audi etc. Gloria Patri etc. Sancte Thoma etc.

V. Pie scholarum Patrone, tuorum memor operum.

R. Sta coram summo Iudice pro tuo coetu pauperum.

V. Domine exaudi, etc.

Oremus. Deus, qui Ecclesiam, *ut supra ad Laudes.*

AD SEXTAM.

Deus, in adiutorium, etc. Gloria Patri, etc.

HYMNUS.

Profunda scrutans fluminum
In lucem pandit abdita,
Dum supra sensus hominum
Obscura facit cognita.
Laus Patri, etc., *ut supra.*

Psalmus 130.

Domine, non est exaltatum cor meum; * neque elati sunt oculi mei.

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Neque ambulavi in magnis, * neque in mirabilibus super me.

Si non humiliter sentiebam, * sed exaltavi animam meam:

Sicut ablactatus est super matre sua, * ita retributio in anima mea.

Gloria Patri, etc.

Ant. O munus Dei gratiae, vincens quodvis miraculum! pestiferae superbiae nunquam persensit stimulum.

Capitulum. Eccli. 39.

Ipse tanquam imbres mittet eloquia sapientiae suae, et palam faciet disciplinam doctrinae eius, collaudabunt multi sapientiam eius, et usque in saeculum non delebitur.

R. Deo gratias.

R. Pie Scholarum Patrone, * Tuorum memor operum. Pie etc.

V. Sta coram summo Iudice pro tuo coetu pauperum. Tuorum etc. Gloria etc. Pie etc.

V. Magne Pater, sancte Thoma, mortis hora nos tecum suscipe.

R. Et hic semper nos pie respice.

V. Domine exaudi, etc.

Oremus. Deus, qui Ecclesiam, *ut supra ad Laudes.*

AD NONAM.

Deus, in adiutorium, etc. Gloria Patri, etc.

HYMNUS.

Fit Paradisi fluvius
Quadripartite pervius;
Fit Gedeonis gladius,
Tuba, lagena, radius.
Laus Patri, etc., *ut supra.*

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Psalmus 126.

Nisi Dominus aedificaverit domum, * in vanum laboraverunt qui aedificant eam.

Nisi Dominus custodierit civitatem, * frustra vigilat qui custodit eam.

Gloria Patri, etc.

Ant. Felix Doctor, cuius solatio Angelorum servit attentio: Petrus, Paulus favent obsequio, Dei Mater mulcet adloquio.

Capitulum. Sap. 7.

Laetatus sum, quoniam antecedebat me ista sapientia, quam sine fictione didici, et sine invidia communico; et honestatem illius non abscondo.

R. Deo gratias.

R. Magne Pater, sancte Thoma, * Mortis hora nos tecum suscipe. Magne etc.

V. Et hic semper nos pie respice. Mortis etc. Gloria etc. Magne etc.

V. Sancte Thoma, lumen Ecclesiae,

R. Intercede pro nobis ad Dominum Deum nostrum.

V. Domine exaudi, etc.

Oremus. Deus, qui Ecclesiam, *ut supra ad Laudes.*

AD VESPERAS.

Deus, in adiutorium, etc. Gloria Patri, etc.

Psalmus 111.

Beatus vir, qui timet Dominum, * in mandatis eius volet nimis.

Potens in terra erit semen eius, * generatio rectorum benedicetur.

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Gloria et divitiae in domo eius, * et iustitia eius manet in saeculum saeculi.

Gloria Patri, etc.

Ant. Qui timet Dominum, in mandatis eius cupit nimis.

Capit. Elegit eum, etc., *ut supra ad Laudes.*

HYMNUS.

Lauda, mater Ecclesia,
Thomae felicem exitum,
Qui pervenit ad gaudia,
Per Verbi vitae meritum.
Fossa Nova tunc suscipit
Thecam thesauri gratiae
Cum Christus Thomam efficit
Haeredem regni gloriae.
Laus Patri, etc., *ut supra.*

V. Ora pro nobis, beate Thoma,
R. Ut digni efficiamur, etc.

Canticum Beatae Virginis.

Magnificat * anima mea Dominum.

Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beatam me dicent omnes generationes.

Gloria Patri, etc.

Ant. O Thoma, laus et gloria Praedicatorum Ordinis, nos transfer ad coelestia, professor sacri Numinis.

V. Domine exaudi, etc.

Oremus. Deus, qui Ecclesiam, *ut supra ad Laudes.*

AD COMPLETORIUM.

Deus, in adiutorium, etc. Gloria Patri, etc.

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Psalmus 133.

Ecce nunc benedicite Dominum, * omnes servi Domini:

Qui statis in domo Domini, * in atriis domus Dei nostri.

Gloria Patri, etc.

Ant. Liber carnis vinculo, coelum introivit, ubi pleno poculo gustat quod sitivit.

Capitulum. Eccli. 15.

In medio Ecclesiae aperuit os eius; et implevit eum Dominus spiritu sapientiae et intellectus; stolam gloriae induit eum.

R. Deo gratias.

HYMNUS.

Manens doctrinae veritas,
Et funeris integritas,
Mira fragrans suavitas,
Aegris collata sanitas:
Monstrat hunc dignum laudibus
Terrae, ponto, et superis:
Nos iuvet suis precibus,
Deo commendet meritis.
Laus Patri, etc., *ut supra.*

V. Custodi nos, beate Thoma, ut pupillam oculi,

R. Sub umbra alarum tuarum protege nos.

Canticum Simeonis.

Nunc dimittis servum tuum, Domine, * secundum verbum tuum in pace.

Quia viderunt oculi mei * salutare tuum.

Quod parasti * ante faciem omnium populorum.

Lumen ad revelationem gentium, * et gloriam plebis tuae Israel.

Gloria Patri, etc.

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Ant. O speculum munditiae, carnis carens spurcitiis, tuae colentes hodie felicitatis gaudia, transfer ad regnum gloriae, post huius vitae stadia.

V. Domine exaudi, etc.

Oremus. Deus, qui Ecclesiam *ut supra ad Laudes.*

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, March 26, 1887, granted to the faithful who shall recite the above office

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

3.

PIOUS PRACTICE OF THE SIX SUNDAYS IN HONOR OF ST. THOMAS AQUINAS.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, August 21, 1886, granted to the faithful who shall, on six successive Sundays, once only during the year, spend some time in meditation, or in vocal prayer, or in any other works of Christian piety, in honor of St. Thomas Aquinas

A PLENARY INDULGENCE, on each of the said Sundays, on the usual conditions: Confession and Communion.

4.

INVOCATION.

O Sancte Thoma, scholarum patrone, fidem invictam, charitatem fervidam, vitam castissimam, scientiam veram a Deo nobis obtine per Christum Dominum nostrum. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 14, 1889, granted to the faithful who, before reading or study, recite the above invocation

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. JOHN OF THE CROSS.

PRAYER.

O glorious S. John, who, through a pure desire of being like unto Jesus crucified, didst long for nothing so eagerly, up to the last moment of thy holy life, as to suffer, to be despised, and to be made little of by all; and whose thirst after sufferings was so burning that thy noble heart rejoiced in the midst of the sorest torments and afflictions: vouchsafe, I beseech thee, O dear saint! by the glory which thy many sufferings have gained for thee, to intercede for me, and obtain of God for me a love of suffering, together with grace and strength to bear with firmness of mind all trials and adversities, which are the sure means to the happy attainment of that glorious crown which awaits me in heaven. Yes, dear saint, from thy most happy throne of glory, whereon thou art now seated in majesty, hear, I beseech thee, my prayers; so that, after thy example, full of love for the cross and for suffering, I may deserve to be thy companion in glory.

The Sovereign Pontiff, Leo XII., by a decree of the S. Congr. of Indulgences, Jan. 30, 1828, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once every day.

A PLENARY INDULGENCE, on the last day of the month, or on any of the eight following days, to all those who, having said this prayer every day for a month, being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

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S. ANDREW AVELLINO.

PRAYER.

O most glorious saint, whom God has made our protector against apoplexy: seeing that thou thyself didst die of that disease, we earnestly pray thee to preserve us from an evil so dangerous and so common.

Our Father, Hail Mary, Glory be to the Father.

V. Per intercessionem S. Andreæ apoplectico morbo correpti,

R. A subitanea et improvisa morte libera nos, Domine.

V. By the intercession of S. Andrew stricken with apoplexy,

R. From a sudden and unprovided death deliver us, O Lord!

O most gracious saint! if ever, by the just judgment of God, we should be stricken with apoplexy, we earnestly beseech thee to obtain for us at least time enough to receive the last sacraments, and to die in the grace of God.

Our Father, Hail Mary, Glory be to the Father.

V. Per intercessionem S. Andreæ apoplectico morbo correpti,

R. A subitanea et improvisa morte libera nos, Domine.

V. By the intercession of S. Andrew stricken with apoplexy,

R. From a sudden and unprovided death deliver us, O Lord!

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O most glorious saint, who didst endure, before dying, a terrible agony, through the assaults of the devil, from which the blessed Virgin and S. Michael delivered thee: we earnestly beseech thee to assist us in the tremendous moment of our death.

Our Father, Hail Mary, Glory be to the Father.

V. Per intercessionem S. Andreæ apoplectico morbo correpti,

R. A subitanea et improvisa morte libera nos, Domine.

V. By the intercession of S. Andrew stricken with apoplexy,

R. From a sudden and unprovided death deliver us, O Lord!

His Holiness, Pope Pius IX., by a brief, June 25, 1869, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each three times, and the versicles:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who shall have practised this exercise every day for a month, on the day when, being truly penitent, they shall confess their sins and receive holy communion.

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S. STANISLAS KOSTKA.

I.

FEAST, TEN SUNDAYS, NOVENA, AND RETREAT.

To propagate amongst the faithful the devotion toward S. Stanislas Kostka, as calculated to augment the love of our blessed Lady, to whom he was especially devout, the Sovereign Pontiff, Leo XII., by a rescript of the S. Congr. of Indulgences, March 3, 1827, extended to all the faithful the following indulgences, granted before to certain places by the Sovereign Pontiff, Pius VII., by decrees, April 3 and May 1, 1821, of the S. Congr. of Indulgences, and by Leo XII., by rescripts of the same S. Congr., Jan. 21 and Feb. 25, 1826:

A PLENARY INDULGENCE, from first vespers and during the whole day of the feast of the saint (Nov. 13), to all the faithful who shall visit a church or public oratory where it is celebrated, provided that, being truly penitent, after confession and communion, they shall pray, for some time, for the intention of his Holiness.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on every one of the ten Sundays before the feast of the saint; to be gained by visiting the church or oratory where these Sundays are kept, and praying as directed above.

AN INDULGENCE OF ONE HUNDRED DAYS every day of the novena preceding his feast, for attending at the said novena, with at least contrite heart and devotion, and praying as directed above.

The same Sovereign Pontiff declared that the indulgences granted for the feast, novena, and ten Sundays, can be gained

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at any time during the year to which, with the permission of the Ordinary, the feast of the saint shall have been transferred.

AN INDULGENCE OF ONE HUNDRED DAYS, once a day, to all who, with at least contrite heart and devotion, shall say the *Our Father* and the *Hail Mary* before a picture of the saint exposed in any church.

A PLENARY INDULGENCE to all those who shall have practised this exercise for a month, on any day, when, being truly penitent, after confession and communion, they shall pray as directed above. Whoever shall be unable on some days in the month to visit the church, may, in this case, according to a declaration of the same Sovereign Pontiff, gain the indulgence by saying anywhere the *Our Father* and the *Hail Mary*.

AN INDULGENCE OF ONE HUNDRED DAYS to all those who, with at least contrite heart and devotion, shall attend the exercises called "the Retreat of S. Stanislas," and shall pray, for some time, for the intention of his Holiness.

These indulgences, plenary and partial, the same Sovereign Pontiff, in the above rescript of March 3, 1827, extended to private churches and oratories of seminaries, colleges, conservatories, monasteries, and retreats of both sexes.

2.

PRAYERS TO S. STANISLAS.

My most pure patron, S. Stanislas, angel of purity, I rejoice with thee for that marvelous gift of virginal purity which graced thy spotless heart; I humbly pray thee, obtain for me strength against all impure temptations, and inspire me with constant watchfulness to guard the virtue of holy purity.

Our Father, Hail Mary, Glory be to the Father.

My most loving patron, S. Stanislas, seraph of charity, I rejoice with thee for the burning flame of love which ever kept thy pure and innocent heart

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elevated to God and united with him; I humbly pray thee, kindle in me a flame of the love of God, so burning as to consume all earthly love, and set me all on fire with his love alone.

Our Father, Hail Mary, Glory be to the Father.

My most tender and most mighty patron, S. Stanislas, angel of purity and seraph of charity, I rejoice with thee for thy most happy death—a death occasioned by the ardor of thy desire to contemplate Mary assumed into heaven, and caused at last by love for her. I give thanks to Mary, because she willed to accomplish thy desires; and I pray thee, gracious saint, by the merit of thy happy death, be thou my advocate, my patron in my death. O intercede with Mary for me, to obtain for me a death, if not so happy as thine, at least calm and peaceful, under the safe-conduct of Mary, my advocate, and of thee, my special patron.

Our Father, Hail Mary, Glory be to the Father.

His Holiness, Pope Pius IX., by an autograph rescript, March 27, 1847, granted to all the faithful who, with at least contrite heart and devotion, shall say these three prayers, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each three times:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

By a decree of the S. Congr. of Indulgences, July 10, 1854, he granted likewise:

A PLENARY INDULGENCE, once a month, to all those who shall have said these three prayers, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each three times, once a day at least, for a month, on the day when, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray, for some time, for the intention of his Holiness.

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S. ALOYSIUS GONZAGA.

1.

ON THE DAY OF HIS FEAST.

To inspire the faithful and especially the young with devotion towards the angelic youth, S. Aloysius Gonzaga, through the S. Congr. of Indulgences, the Sovereign Pontiffs, Benedict XIII., by a decree, Nov. 22, 1729, Clement XII., by a decree, Nov. 21, 1737, and Benedict XIV., by a decree, April 12, 1742, granted:

A PLENARY INDULGENCE to all the faithful who, being truly penitent, after confession and communion, shall visit an altar dedicated to S. Aloysius Gonzaga, on the day of his feast, and pray for the wants of holy Mother Church, and for the intention of his Holiness.

This feast may be celebrated, with permission of the Ordinary, on any day of the year, in any place, at any altar, as appears from the decrees cited above.

2.

DEVOUT EXERCISES OF THE SIX SUNDAYS.

Pope Clement XII. granted, by two decrees of the S. Congr. of Indulgences, Dec. 11, 1739, and Jan. 7, 1740:

A PLENARY INDULGENCE, on each of the six Sundays which are wont to be kept in honor of this saint, either immediately before his feast, on June 21, or at any other time of the year. In order to gain this plenary indulgence, it is requisite that the six Sundays should be kept consecutively; and that, on each of

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them, the faithful, being truly penitent, after confession and communion, should employ themselves in pious meditations or vocal prayers, or other works of Christian piety, in honor of the saint.

3.

PRAYER.

O blessed Aloysius, adorned with angelic graces, I, thy most unworthy suppliant, recommend specially to thee the chastity of my soul and body, praying thee by thy angelic purity to plead for me with Jesus Christ, the immaculate lamb, and his most holy mother, the Virgin of virgins, that they would vouchsafe to keep me from all grievous sin. O never let me be defiled with any stain of impurity; but when thou dost see me in temptation, or in danger of falling, then remove far from my heart all bad thoughts and unclean desires, and awaken in me the memory of eternity to come and Jesus crucified; impress deeply in my heart a sense of the holy fear of God; and thus, kindling in me the fire of divine love, enable me so to follow thy footseps here on earth, that, in heaven with thee, I may be made worthy to enjoy the vision of our God forever. Amen.

Our Father, Hail Mary.

To increase more and more devotion toward S. Aloysius Gonzaga, who, from the time of his canonization, was given by Benedict XIII. as the special protector of the young, the Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, March 6, 1802, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, with one *Our Father* and *Hail Mary:*

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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4.

AN ACT OF CONSECRATION TO ST. ALOYSIUS GONZAGA.

Most glorious S. Aloysius, who art honored by the Church with the beautiful title of "The Angelic Youth," because of the consummate purity of thy life here on earth, to thee I come to-day with entire devotion of mind and heart, and I consecrate myself wholly to thee. O perfect model, O gracious and powerful patron of youth, I have great need of thy protection. The world and the devil laying snares for me, I am conscious of the force of passion, I know the weakness and inconstancy of my age. Who shall guard and protect me, if not thou, O angelic Saint, thou the glory, the ornament, the love and support of the young? To thee, then, with my whole soul, I have recourse; to thee with all my heart I commit and consecrate myself. By this I mean, I promise, I desire to keep and to cultivate especial devotion to thee, to glorify thee in thy sublime virtues, and, in particular, in thy angelic purity; to follow thy example, to promote devotion to thee among my companions, to invoke and to bless thy dear and holy name until my last breath. And now I consecrate to thee my soul, my senses, my heart, my whole self. Dear S. Aloysius, here I am, then, today all thine, and all thine I desire to be forever. O, guard me, defend me, keep me as thine own, so that in serving and honoring thee I may the better serve and honor Jesus and Mary, and may at last, together with thee, behold and bless my God for all eternity in heaven. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 12, 1894, granted to the faithful who shall recite the above Act of Consecration

AN INDULGENCE OF TWO HUNDRED DAYS, once a day;

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A PLENARY INDULGENCE to those who recite it every day during the month of June. This indulgence may be gained on the feast of the Saint (June 21st), or during its octave, on the usual conditions: Confession and Communion and a visit to a church or public oratory, and praying there for the intention of His Holiness.

S. JOHN BERCHMANS.

PIOUS PRACTICE OF THE FIVE SUNDAYS.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, May 17, 1890, granted to the faithful who, on the five Sundays immediately preceding the feast of Saint John Berchmans (August 13th), having received the sacraments of Penance and the Holy Eucharist, shall perform some pious exercise in honor of the saint, and shall visit a church or public oratory and pray there for the intention of the Sovereign Pontiff,

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on the first four Sundays;

A PLENARY INDULGENCE on the fifth Sunday.

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S CALCEDONIUS, MARTYR.

PRAYER.

Most glorious Martyr, S. Calcedonius, I rejoice with thee and thank God for the sublime glory to which he has elevated thee in heaven, and especially for the great power he has imparted thee of obtaining graces and favors in behalf of thy devout clients. Behold, O blessed Calcedonius, a suppliant prostrate at thy feet, praying thee to look down upon me, thy humble servant, and to use thy power with God to obtain for me the grace I ask. (Express here the grace you desire, and then continue.) O dearest saint, be ever my Advocate and Protector; defend me in all perils and mishaps; help me in all my wants; deliver me from all dangers of soul and body; keep me under thy powerful protection during the whole course of my life, and still more at the dreadful moment of death. Thus, after having experienced thy most efficacious assistance on earth, I may come to thank, praise and enjoy the goodness of God with thee above in heaven through all eternity. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Sept. 17, 1892, granted to the faithful who shall recite this prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. MICHAEL DE SANTI.

PRAYER.

O seraph inflamed with the most ardent love for Jesus in the blessed sacrament, glorious S. Michael, thou who, spending thy days and nights in his real presence, didst find there the dearest delight, which, inundating with superabundant sweetness not only thy heart, but also thy whole person, made thee exult with joy: thou who, ravished into the bosom of thy God, couldst not withstand the torrent of consolations, but felt thyself languishing with love: vouchsafe, I pray thee, my powerful advocate, to obtain for me a lively faith, a firm hope, and a most ardent love toward so inestimable a treasure, the precious pledge of eternal glory; so that, by thy intercession, I may be numbered, all the days of my life, among the true adorers of Jesus in the most holy sacrament, and may hereafter enjoy him, face to face, in thy company, for a blessed eternity. Amen.

Our Father, Hail Mary, Glory be to the Father.

His Holiness, Pope Pius IX., by an autograph rescript, May 20, 1862, granted to all the faithful who shall, with at least contrite heart and devotion, say this prayer, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on the day of the Saint's death (April 10), on the feast of *Corpus Christi*, and on July 5, on which day his death is commemorated, to all those who shall have said this prayer at least ten times in the course of the year; provided that, on these three days, being truly penitent, after confession and communion, they shall pray for the intention of his Holiness.

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S. BENEDICT JOSEPH LABRE.

PRAYER.

O admirable example of Christian perfection, S. Benedict Joseph, thou who, from the first moment of reason until death, didst preserve intact the immaculate robe of innocence and, abandoning all things to wander about the world, didst meet with nothing but sufferings, privations and opprobrium: I, a miserable sinner, prostrate at thy feet, thank the infinite goodness of the Most High for having stamped upon thee so lively an image of his crucified Son, at the same time that I am filled with confusion to see how different my life is from thine. Ah! dear Saint, take pity on me. Present thy merits at the eternal throne, and obtain for me the grace that,. following thy example, and regulating my actions by the precepts and teachings of the divine Master, I may become enamored of his sufferings and humiliations, and despise earthly pleasures and honors; so that, neither the fear of the one, nor the desire of the other, may henceforth ever induce to transgress his holy law. Thus may I merit to be one day numbered among the blessed of his Father. Amen.

Our Father, Hail Mary, Glory be to the Father.

V. Ora pro nobis, sancte Benedicte Joseph,	*V.* Pray for us, S. Benedict Joseph,

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R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Deus, qui sanctum Benedictum Joseph confessorem tuum humilitatis studio et paupertatis amore tibi uni adhærere fecisti, da nobis, ejus suffragantibus meritis, terrena cuncta despicere et cœlestia semper inquirere. Per Christum Dominum nostrum. Amen.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O God, who hast made S. Benedict Joseph, thy confessor, so closely to follow thee in his spirit of humility and love of poverty, grant that by his merits, despising all earthly things, we may ever seek for those that are above. Through Christ our Lord. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Jan. 21, 1882, granted to all the faithful who, with at least contrite heart and devotion, shall recite this prayer, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, with the versicle and prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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THE SEVEN HOLY FOUNDERS OF THE SERVANTS OF MARY.

I.

PRAYER.

O most glorious Patriarchs, heroes of a most sublime holiness, by which you have been found worthy to be chosen by the Mother of God to propagate the devotion to her Dolors; you who, far from the world in the wild grottoes of Mount Senario, have chastised your flesh by extraordinary penances, nourished your minds by a constant contemplation of the most sublime truths of our faith, thus preparing your souls for the mission intrusted to you and your Order, of eradicating from the hearts of the people all vice and wickedness, especially by preaching a true compassion with the sorrows of the Blessed Virgin; You also, by carrying deeply impressed in your hearts the Passion of the Son of God and the afflictions of his Mother, have employed your zeal in appeasing civil discords, in converting sinners, in recalling wandering souls under the obedience of the Roman Pontiff. O! from the thrones of glory where you now reign with Christ, turn your eyes upon us unfortunate, still struggling in this vale of trials and strife. The evil spirit by his suggestions, the world by its illusions, the flesh by its incentives, like fierce lions, are prowling about to devour us. Have then compassion on us, and pour into our

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hearts at least a part of that tender grief you felt so constantly at the Dolors of Mary, so that, at the remembrance of our Mother oppressed with such a load of sorrow, we may resist the seductions of evil and never renew by our sins the Passion of our Divine Redeemer, the cause of the affliction of Mary. Obtain us also a greater docility and promptness in corresponding to the divine inspirations, detachment from the false pleasures of the world, the spirit of self-denial and penance, so that, after following here on earth the path of your example in perfection and holiness, we may deserve to be your associates in heaven and celebrate eternally the mercies of our crucified Redeemer and the glories of the Queen of Martyrs. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Feb. 22, 1888, granted to the faithful for the recitation of the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

2.

OTHER PRAYERS.

I. O most glorious Patriarchs, you have, even in the midst of a licentious world, steadfastly preserved the fire of divine love, and tenderly honored the Queen of heaven, by whom you have been made worthy to be called by herself to give up the world. We beseech you, then, most humbly to obtain for us that we also, inflamed by heavenly love, may be pleasing to the Almighty, and imitate the love and the patience of Our Sorrowful Lady, with sincere conformity to God's holy dispensations in adversity.

Our Father, *Hail Mary* and *Glory be to the Father.*

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II. O shining exemplaries of perfect life, you have not only turned away from the world and its promises, but also with a generous heart have aspired to shun the eyes of men, so that the glorious Virgin herself has shown you in a vision the Mount Senario as an abode of peace and rest. Obtain for us, that, despising the false and deceitful pleasures of earth, we may apply ourselves at your example to do penance for our transgressions; and not being worthy to serve the Mother of Sorrows more fervently in solitude, we may at least prove to her our grief for renewing by sin the bitter passion of her divine Son.

Our Father, *Hail Mary* and *Glory be to the Father.*

III. Most humble inhabitants of the mountainous caverns of the Senario, O how admirable your heroic humility! To imitate more faithfully the humble handmaid of the Lord, you have not only renounced the nobility and the grandeurs of your ancestral families, but in your generosity you did not disdain to go begging a scanty sustenance from door to door in your own native city. Obtain for us that in the service of God we may yield to no human respect, and as you have deserved to be called the servants of Mary by the mouths of suckling babes, an unheard-of prodigy, so may we, by being shining lights to our brethren on the road to heaven, proclaim ourselves by deeds the devout servants of the august Mother of God.

Our Father, *Hail Mary* and *Glory be to the Father.*

IV. Faithful servants of the Queen of Heaven, who, when you were so bitterly deploring the sorrows caused her by the life, passion and death of her beloved Son, showed you, in the miracle of a vine burdened in the heart of summer with luxuriant grapes,

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that it was her will that the Order of the Servites should prosper, and was destined by her to spread in the church the compassion toward her dolors, obtain for us through your intercession a loving, a tender compassion toward Our Lady of Sorrows, so that therewith we may draw from our neighbor sighs and deep grief for their own sins, and thus be found fruitful sarments in his mystic vineyard.

Our Father, Hail Mary and *Glory be to the Father.*

V. Most glorious Founders of the Order of the Servants of the Blessed Virgin, what joy did you not experience in your hearts when you deserved to behold with your own eyes this same Queen of Martyrs, showing you the rule to follow and the holy habit to wear, in memory of her sorrows, and also the palm which you would obtain as the crown of your merits. We beseech you to intercede with the Mother of fair love, that we may know how to serve more faithfully her divine Son, and thus to reach more easily the possession of that blessed immortality which the Divine mercy has prepared in Paradise.

Our Father, Hail Mary and *Glory be to the Father.*

VI. O most austere penitents, by a severe and continuous mortification of your body, you have grown every day richer in merits and the Lord's gifts. No wonder, then, that, to show how pleasing to him was your virtue, he made of Mount Senario an abode of miracles, when it was seen surrounded with luminous flames, or covered with flowers and lilies which later disappeared, having been taken up by the angels and presented to Mary. We pray you to obtain that our hearts may be inflamed with divine love, and that our souls, freed from sin, may be

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turned into a field fruitful in flowers of virtue, worthy to be accepted by the merciful Queen of Heaven as an humble homage of our devotion.

Our Father, *Hail Mary* and *Glory be to the Father.*

VII. Angels of purity, Seraphs of charity and Martyrs of penance, O most blessed Patriarchs, so favored in your blessed departure from this exile to the heavenly home that one of you expired at the apparition of the divine Infant, another being called by Mary herself to the everlasting rest, yet another ascending to heaven in the form of a flame, and another in the appearance of a snow-white lily: oh, we beseech you that, when the last hour shall draw near, we may through your intercession be protected by the sorrowful Mother in that terrible moment against the snares of the ancient serpent, and made worthy to breathe our last in the loving hands of the heavenly Lady of Sorrows, whence we will be borne to everlasting blessedness in God, the perennial fountain of glory and holiness.

Our Father, *Hail Mary* and *Glory be to the Father.*

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, dated April 21, 1888, has granted to the faithful who shall recite the above prayers with the seven *Paters*, *Aves* and *Glorias*,

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. CAMILLUS OF LELLIS.

PIOUS PRACTICE OF THE SEVEN SUNDAYS.

His Holiness, Pius IX., by a decree of the S. Congr. of Indulgences, Aug. 8, 1853, granted to all the faithful who, at any time of the year, with at least contrite heart and devotion, in public or in private, shall practise the pious exercise of keeping seven successive Sundays in honor of S. Camillus, saying some devout prayer in honor of this saint:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every Sunday.

A PLENARY INDULGENCE, on the seventh Sunday, to all those who, having said these prayers, being truly penitent after confession and communion, shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

2.

PRAYER.

O glorious S. Camillus, the special Protector of the poor infirm, who hast consecrated thyself during forty years, with a charity truly heroic, to the relief of their spiritual and corporeal miseries, deign to assist them with still greater generosity, now that thou art forever happy in heaven, and that they have been by the Church confided to thy powerful patronage. Obtain for them from God the cure of the ills they suffer with, or patience and Christian resignation,

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which will sanctify them and comfort them at the hour of their demise, and at the same time solicit for us the grace so precious to live and die at thy example in the faithful practice of divine charity. Amen.

Pater, Ave Maria.

His Holiness, Leo XIII., in a rescript of the S. Congr. of Indulgences, Feb. 27, 1894, granted to the faithful who shall recite the above prayer with a *Pater* and *Ave*

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

S. JOHN OF MATHA.

PRAYER.

O glorious S. John of Matha, who, inflamed with an intense love of God and a tender compassion for thy neighbor, hast been chosen by divine Providence to establish the illustrious Order of the Most Holy Trinity, and spent thy days in glorifying this august mystery and redeeming the unfortunate Christians from slavery, graciously obtain for us that we may ourselves also employ our lives in glorifying the Blessed Trinity and doing good to our neighbor by the works of Christian charity, that we may at last deserve to enjoy in heaven the beatific vision of Father, Son and Holy Ghost. Amen.

Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, March 16, 1897, granted to the faithful who shall say the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. JOSEPH CALASANCTIUS.

PRAYER.

O S. Joseph Calasanctius, protector of children and young men; O glorious servant of God, who hast wrought so numerous and stupendous deeds in their behalf; who hast made thyself to them a pattern of ardent charity, of unconquerable patience, of the most profound humility, of an angelic purity and of every other heroic virtue, and by holy examples as well as by words inspired of the Spirit of God, hast exhorted them to shun dangerous occasions, to abhor vice, to detest sin and to cultivate piety and devotion, and thus hast led them to heaven in innumerable hosts; who hast miraculously received for them the blessing of the Infant Jesus and of his Immaculate Mother; we beseech thee. obtain for us also, your humble and devout clients, O glorious and loving father, a constant aversion for sin, the victory over our temptations, help in dangers and progress in learning, so that acquiring the fulness of true wisdom, which is the holy fear of God, we may at last attain eternal salvation. Amen.

His Holiness, Leo XIII., by rescript of His Eminence the Cardinal-Vicar, dated Oct. 19, 1897, granted to the faithful who shall recite this prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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S. VINCENT FERRER.

PRAYER.

O glorious apostle and thaumaturge, S. Vincent Ferrer, the new Angel of the Apocalypse and our Protector, accept our humble prayer and bring down upon us the abundance of divine favors. By that charity which animated thy heart, obtain for us from the Father of all mercy the pardon of our sins, steadfastness in the faith, perseverance in good works; so that, living a fervent Christian life, we may deserve thy powerful patronage. Extend that patronage even to our bodies and free them from infirmity. Preserve our fields from the damages of storm and hail, and keep off all misfortune. Thus favored by thee with blessings in soul and body, we shall ever be thy devout clients, and one day with thee praise God in heaven world without end. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr, of Indulgences, dated Sept. 17, 1887, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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S. ANTONY THE ABBOT.

PRAYER.

O glorious S. Antony, who at one word of the gospel, heard by you when assisting at Mass, didst renounce all the riches and comforts of your home, your country, the world, to hide in the desert; who, although burdened with years and worn with penance, didst not hesitate to leave your solitude to visit again Alexandria in Egypt, in order to publicly reprove the impiousness of heretics, and to strengthen in their faith the faltering Christians, like to a true confessor of Christ, anxious to conquer the palms of martyrdom, if the Lord should have permitted; obtain for us, we pray, the grace of constantly upholding the cause of Jesus Christ and his Church, and to persevere to the end in the faith of the Catholic truth, in the observance of his commandments, in the practice of his counsels and the imitation of your virtues; so that, after having faithfully followed your example here below, we may deserve to be forever the admirers and companions of your glory in heaven. Amen.

Three *Paters*, *Aves* and *Glorias*.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 3, 1896, granted to the faithful who shall say the above prayer and the three *Paters*, *Aves* and *Glorias*,

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. LUCY, V. M.

PRAYER.

I.

We admire, O glorious virgin and martyr, S. Lucy, that light of lively faith which it pleased the most merciful God to infuse into thy beautiful soul; enlightened by which thou didst despise the vain and trifling things of this miserable earth, keeping thy regard fixed upon that heaven for which alone we have been created. The riches and the pleasures which the seductive world held out to thee, to the prejudice of faith and of divine grace, never clouded thy mind, nor allured thy heart. Hence, far from consenting to the proposals of the perverse president, thou didst show thyself bold and resolute to encounter even death itself, rather than be unfaithful to thy heavenly Lord. What cause of confusion for us, who, not less enlightened by faith and strengthened by grace, still do not know how to resist our guilty passions, nor to despise the evil maxims or repel the flattery of the infernal enemy. Ah! obtain for us, dear Saint, from God greater light, by which we may come to know that we were not made for things here below, but for those of heaven.

Our Father, Hail Mary, Glory be to the Father.

II.

Admirable in thee, O intrepid martyr, S. Lucy,

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was the virtue of hope. This it was which maintained in thee that lively desire of heaven and nourished in thy heart that filial confidence in God, thy most loving Father. It was animated by this virtue that thou didst obtain health for thy infirm mother, praying fervently for her by the tomb of S. Agatha. Full of confidence in God, in order to detach thyself more and more from things of earth, thou didst distribute to the poor what still remained to thee of thy former wealth. If thou wert not wanting in courage and strength to resist the tyrant, to sustain untold torments, to remain constant in the faith, it was because thy trust was placed in him alone who has promised not to abandon us in danger, but to be our shield of defence, ready even to work miracles, as happened in thy glorious martyrdom. Alas! we confess that too great attachment to things below, and our little confidence in God, shut our hearts and make us lose courage in dangerous occasions in which for this reason we often find ourselves victims. Ah! S. Lucy! obtain for us a firmer confidence in God, by which we may deserve, in all the trying circumstances of life, to have him for our helper and our comforter.

Our Father, Hail Mary, Glory be to the Father.

III.

O illustrious martyr of Christ, S. Lucy, thy lively faith and firm hope cannot be disconnected from that fire of ardent charity which consumed thy heart and made thee so ready to give thy life and thy blood for thy spouse, Jesus. Ah! it is no wonder that the flames of material fire, applied to thy body by the tyrant's order, were not able to penetrate it or reduce it to ashes. These flames were too weak in

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comparison with those which burned in thy breast. Seeing therefore his efforts useless, the infamous prefect commanded thy throat to be cut from ear to ear. Then did thy beautiful soul take its flight to heaven, there to repose in the bosom of Jesus, to enjoy his heavenly delights forever. Ah! how miserable we are! we love creatures and toil for them, and then feel our poor hearts not only empty, but embittered and oppressed. Obtain for us, dear Saint, that we may finally persuade ourselves that our happiness should commence in this world by placing it in the love of that God who will be the true and only object of our perfect and eternal beatitude in heaven.

Our Father, Hail Mary, Glory be to the Father.

IV.

Full of confidence in thy powerful intercession, O glorious martyr, S. Lucy, we beseech thee to intercede with thy divine spouse, Jesus, that he may deign to preserve to us the light of our bodily eyes, giving us at the same time the grace to make a good use of them, so that, on the day of general resurrection, they may be enlightened by that celestial light which will render us worthy to behold the ineffable beauty of the heavenly country. Amen.

Our Father, Hail Mary, Glory be to the Father.

V. Ora pro nobis, Sancta Lucia,	*V.* Pray for us, S. Lucy.
R. Ut digni efficiamur promissionibus Christi.	*R.* That we may be made worthy of the promises of Christ.
OREMUS.	LET US PRAY.
Exaudi nos, Deus salutaris noster, ut sicut de	Hear us, O God of our salvation, that, as we re-

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beatæ Luciæ virginis et martyris tuæ fideli constantia lætamur, ita piæ devotionis erudiamur affectu. Per Christum Dominum nostrum. Amen.

joice in the heroic constancy of blessed Lucy, thy virgin and martyr, so we may be filled with the spirit of holy devotion. Through Christ our Lord. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Feb. 27, 1886, granted to all the faithful who, with at least contrite heart and devotion, shall recite these prayers, with the *Our Father*, the *Hail Mary* and the *Glory be to the Father*, each three times, with the versicle and prayer.

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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S. AGNES, V. M.

I.

PRAYER IN HONOR OF S. AGNES.

O sweetest Lord Jesus Christ, source of all virtue, lover of virgins, most powerful conqueror of demons, most severe extirpator of vice! deign to cast thine eyes upon my weakness, and through the intercession of Mary most blessed, mother and virgin, and of thy beloved spouse, S. Agnes, glorious virgin and martyr, grant me the aid of thy heavenly grace, in order that I may learn to despise all earthly things, and to love what is heavenly; to oppose vice and to be proof against temptation; to walk firmly in the path of virtue, not to seek honors, to shun pleasures, to bewail my past offences, to keep far from the occasions of evil, to keep free from bad habits, to seek the company of the good, and persevere in righteousness, so that, by the assistance of thy grace, I may deserve the crown of eternal life, together with S. Agnes and all the saints, for ever and ever, in thy kingdom. Amen.

His Holiness, Pius IX., by an autograph rescript, Oct. 30, 1854, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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2.

PRAYERS TO S. AGNES, VIRGIN AND MARTYR.

I.

O rare example of virtue! glorious S. Agnes, by that lively faith with which thou wast animated from thy tenderest years, and which rendered thee so acceptable to God as to merit the crown of martyrdom; obtain for us the grace to preserve the Catholic faith intact in our hearts, and profess ourselves sincerely Christians, not only in words, but by our works. May we thus so confess Jesus Christ before men, that he may give favorable testimony to us before his eternal Father.

Our Father, Hail Mary, Glory be to the Father.

II.

O intrepid martyr, illustrious S. Agnes, by thy hope in the divine assistance, which, when condemned by the impious Roman president to see the lily of thy purity soiled and trampled upon, removed all fear, so firm was thy trust in that God who sends his angels to guard and defend those who confide in him; by thy intercession, obtain from God for us the grace to jealously preserve this virtue in our hearts, that to the many sins already committed we may not add the abominable one of distrust in the divine mercy.

Our Father, Hail Mary, Glory be to the Father.

III.

Brave girl! most pure S. Agnes, by the ardent charity which consumed thy heart, and for which thou wast not attacked by the flames of voluptuousness and of the funeral pyre, by which the enemies of

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Jesus Christ sought thy destruction: obtain from God, for us, that he will extinguish in us all less pure flames, and only enkindle in us that fire which Jesus Christ came to light upon earth. Thus, having passed a stainless life in the exercise of this virtue, may we be made partakers of that glory which thou didst merit by the purity of thy heart and thy martyrdom.

Our Father, Hail Mary, Glory be to the Father.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Jan. 16, 1886, granted to all the faithful who, with contrite hearts, devoutly recite the above prayers:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. BARBARA, V. M.

PRAYER IN HONOR OF S. BARBARA, VIRGIN AND MARTYR, TO OBTAIN A GOOD DEATH.

O Lord, who selected S. Barbara for the consolation of the living and the dying, grant us by her intercession ever to live in thy divine love, and to put all our confidence in the merits of the most sorrowful passion of thy Son. May the death of him never surprise us, but, comforted by the holy sacraments of Penance, Holy Eucharist and Extreme Unction, may we set forward without fear towards eternal glory. This we beseech thee by the name of Jesus Christ our Lord. Amen.

His Holiness, Pope Leo XIII., by a brief, March 21, 1879, granted to all the faithful who, with contrite hearts, devoutly recite the above prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. ELIZABETH OF HUNGARY.

PRAYER.

O S. Elizabeth, chosen vessel of sublime virtue, thou didst show to the world, by thy splendid example, what charity, faith, and humility can do in a Christian soul.

Thou didst employ all the powers of thy heart in loving thy God alone; thou didst love Him with a love so pure and fervent, as to become worthy of tasting beforehand upon this earth those favors and sweetnesses of paradise which are granted to the souls invited to the nuptials of the adorable Lamb.

Thou, illumined by a heavenly light, and, by thy immovable faith, showing thyself a true child of the gospel, didst behold in thy neighbor the person of our Lord Jesus Christ, the sole object of thy affections; and, therefore, didst thou find all thy delight in dealing with the poor, in helping them, in drying their tears, in encouraging them, in assisting them in every service of charity, amid diseases and the many miseries to which our human nature is subject.

Thou didst make thyself poor, to relieve the poverty of thy neighbor; poor in the goods of the earth, to make thyself rich in those of heaven.

Thou wast so humble that, after exchanging thy throne for a wretched cell, and thy royal mantle for the modest gown of the seraphic Francis, thou didst

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lead a life of privations and penance, innocent as thou ever wast, and didst embrace with divine grace the cross of our divine Redeemer, accepting willingly with him thy portion of insults and unjust persecutions. Thou didst forget the world and thyself, to think only of God.

O most amiable saint, so beloved of God, condescend to become the heavenly friend of our souls, and assist them to become the friends of your loving Jesus. Turn upon us, from the height of heaven, one of those tender looks which upon earth did cure the most grievous infirmities of men.

In the world in which we live, so full of moral convulsions, and so cold and indifferent, at the same time, to all the things of God, we have recourse to thee with confidence; that thou, illumining us with thy light, may enkindle in our hearts the flame of thy sublime love, and procure for us peace of soul.

Meanwhile, we bless the Lord for having glorified his name in this world, by the splendor of thy heroic virtues, and by the eternal reward with which they are crowned. Do thou bless us, dear S. Elizabeth, from the blessed throne which thou dost occupy near the Holy of holies; protect us in our perilous pilgrimage, obtain pardon for our sins, and open for us the way to enter and enjoy with thee the kingdom of God. Amen.

His Holiness, Pope Pius IX., by a brief, Aug. 9, 1861, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

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S. TERESA, VIRGIN.

PRAYER OF ST. ALPHONSUS DE LIGUORI.

O seraphic Virgin, Saint Teresa, beloved Spouse of the Crucified, thou who didst burn with such ardent love whilst on earth for thy God and mine, and who art now inflamed with an even purer and greater love in heaven; who didst always long to see him loved by all men, obtain for me also, I beseech thee, a spark of that holy flame which may make me forget the world and creatures and self; and may all my thoughts, all my desires and all my affections be occupied always in carrying out, in all things, whether pleasant or painful, the will of the Supreme Good, who deserves to be infinitely obeyed and loved. Obtain for me this grace, thou who findest so great favor with God, that I may be wholly inflamed, as thou art, with divine love. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, April 22, 1898, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. MARGARET OF CORTONA.

PRAYER.

O most glorious Margaret, truly a gem which the Lord has snatched with such love from the hands of the infernal robber who then possessed you, to give to all sinners, in your admirable conversion, holy life and most precious death, a conquering impulse to give up sin, by doing good and shunning evil with its proximate occasions: obtain for us, your clients, we pray, from that lofty throne of glory to which your tears and penance have raised you, the grace of a sincere conversion of the heart, of a lively sorrow for our sins, and, after a holy life spent at your example in the love of Jesus crucified, a happy death, and in the bosom of everlasting bliss the crown of glory. Amen.

Pater, Ave, Gloria.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, dated January 12, 1897, granted to the faithful who shall say the above prayer with a *Pater, Ave* and *Gloria*,

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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S. JULIANA FALCONIERI.

PRAYER.

O faithful Spouse of Jesus Christ and most humble Servant of the Sorrowful Virgin, glorious S. Juliana, when nearing the term of a life all spent in the practice of the most heroic virtues, you felt but the one grief of being prevented by sickness from receiving in viaticum your Beloved; but this grief proved to be so pleasing to your heavenly Spouse Jesus that he deigned himself to reward it by an extraordinary prodigy, when, behold, at your supplications, the Divine Sacrament having been placed on your virginal breast, it instantly penetrated the same, leaving the image of the Crucified visibly impressed thereon, whilst your soul, with a sweet smile, expired in his sacred embrace. O great Saint, and my special Patroness, obtain for us from God, we pray, the grace to live a holy life like to yours, that we may die a like holy death; and in particular that, prepared for this last voyage, provided with the Holy Sacrament, and strengthened with God's grace, I may deserve a holy demise and escape eternal death.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, dated July 20, 1889, granted to the faithful who shall say the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

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S. SALOME.

PRAYER.

O beloved disciple and true follower of Jesus the Redeemer, S. Salome, I, your humble client, render thanks to the Most Blessed Trinity for the glory imparted to you, making of yours a family of saints. By that generosity with which you have consecrated to the apostolate your sons and yourself, obtain for me also that, at the cost of any sacrifice, I may during the entire course of my life efficiently contribute to the glory of God and the salvation of souls; and when I shall have reached the goal, O, my beloved Protectress! assist me with that pious affection with which you have on Mount Calvary assisted the dying Lord, and obtain that at the dreadful moment he may also address to me those consoling words he then spoke to the penitent thief: "This day shalt thou be with me in Paradise."

His Holiness, Leo XIII., by a rescript of the S. Congr of Indulgences, dated February 27, 1894, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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CROSSES, CHAPLETS AND ROSARIES FROM THE HOLY LAND.

To all the faithful, who have in their possession crosses, chaplets and rosaries which have touched the Holy Places, and the Sacred Relics of the Holy Land, by concession of the Venerable Pontiff, Innocent XI., as appears by his brief, *Unigeniti Dei Filii*, Jan. 28, 1688, and confirmed by the Sovereign Pontiff, Innocent XIII., by a decree of the S. Congr. of Indulgences, June 4, 1721, and by the benign extension of His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Aug. 19, 1895, have been granted:

I. A PLENARY INDULGENCE at the hour of death, if, truly penitent, they go to confession and communion; or, when that is not possible, if, with contrite hearts they invoke devoutly, with the lips if they can, if not, at least with the heart, the holy name of Jesus.

II. A PLENARY INDULGENCE to those who have been accustomed to recite, at least once a week, either the ordinary Divine Office; or that of the blessed Virgin Mary; or that of the Dead; or the Seven Penitential Psalms; or the Gradual Psalms; or the Chaplet of our Lord; or that of the blessed Virgin; or the third part of the Rosary; or who were in the habit of teaching Christian doctrine; or of visiting the sick in hospitals, or prisoners, or helping the poor of Christ; of assisting at the most holy sacrifice of the mass; or of celebrating it, if they be priests; provided that, truly penitent, having confessed their sins to a confessor approved by the Ordinary, they shall go to communion on any of the following days: Christmas, Epiphany, Ascension of our Lord, Pentecost, feast of the most holy Trinity, Corpus

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Christi, feasts of the Purification, Annunciation, Assumption, and Nativity of the blessed Virgin Mary: feast of the Nativity of S. John the Baptist, of the holy Apostles Peter, Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, Matthew, Simon and Jude, Matthias, and the feast of All Saints; and on these days devoutly pray to God for the extirpation of heresy and schisms, for the propagation of the Catholic faith, for concord among Christian princes, and for the other needs of holy Mother, the Church.

III. AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to those who do the aforesaid works on other feasts of our Lord and of the blessed Virgin Mary.

IV. AN INDULGENCE OF FIVE YEARS AND FIVE QUARANTINES to those who shall do them on any Sunday or feast during the year.

V. AN INDULGENCE OF ONE HUNDRED DAYS to those who shall do them on any day during the year.

VI. AN INDULGENCE OF TWO HUNDRED DAYS, each time they visit prisons, or the sick in hospitals, assisting them by some pious act; or for teaching Christian doctrine in the Church, or in their homes, to their own children, relatives or servants; or, finally, if they are accustomed to recite, at least once a week, the Chaplet; or the Rosary; the Office of the blessed Virgin, or of the Dead; or Vespers, with at least one Nocturn and Laud; or the Seven Penitential Psalms, with the Litany and prayers.

VII. AN INDULGENCE OF ONE HUNDRED DAYS, besides that granted by Benedict XIII., if, at the sound of the bell of some church, in the morning, or at mid-day, or in the evening, they shall say the usual prayers, *Angelus Domini*, etc.; or, not knowing them, one *Our Father* and one *Hail Mary;* or, in like manner, when the bell for the dead is rung, they shall say the psalm, *De profundis*, or, not knowing it, one *Our Father* and one *Hail Mary;* or who, on Friday of each week, shall

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devoutly meditate upon the passion and death of our Lord Jesus Christ, and say the *Our Father* and the *Hail Mary*, each three times; or, being truly sorry for their sins, with firm purpose of amendment, shall examine their consciences and say, with devotion, the *Our Father* and the *Hail Mary*, each three times; or, in honor of the most holy and undivided Trinity, say the *Our Father* and the *Hail Mary*, each three times; or, in memory of the five wounds of our Lord Jesus Christ, say the *Our Father* and the *Hail Mary*, each five times.

VIII. AN INDULGENCE OF FIFTY DAYS to those who shall make any kind of prayer as a preparation before saying mass; or before holy communion; or before reciting the Divine Office; or that of the blessed Virgin.

AN INDULGENCE OF FIFTY DAYS to those who pray devoutly for the faithful in their agony, or say at least one *Our Father* and one *Hail Mary* for them.

Crosses, chaplets and rosaries from the Holy Land, which have touched the Holy Places and Sacred Relics existing there, cannot be sold, exchanged for other wares, or lent for the purpose of communicating indulgences to others; this being prohibited by general decrees of the S. Congr. of Indulgences, and especially by that already cited, June 4, 1721.

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THE APOSTOLIC BENEDICTION.

WITH PLENARY INDULGENCE FOR THE HOUR OF DEATH.

The plenary indulgence for the hour of death is of most ancient origin, as may be seen by the thirteenth letter of S. Cyprian, martyr, written about the middle of the third century of the Christian era. Cardinal Baronius, who, writing of the year 878, also speaks of it as having been granted by Pope John VIII. to those Christians who died in the war against the Saracens. On the occasion of a pestilence it was granted by Pope Clement VI., who was elected in 1342, and again by Gregory XI., elected in 1370. In later times many Sovereign Pontiffs have most liberally granted similar indulgences, as, for example, Paul V. and Alexander VII. (See *P. Teodoro dallo Spirito Santo—De Indulgentiis*, Par. II., Cap. II., Art. V.) This indulgence was not suspended during the Jubilee Year, as was especially declared by the Sovereign Pontiffs, Benedict XIV. and Leo XII., in their respective bulls concerning the suspension of indulgences during the year of Jubilee.

Besides the various pious practices and prayers to which a plenary indulgence at the hour of death is attached (provided they have been performed during life with the requisite dispositions, and that the imposed conditions are complied with in death), it may be gained also by those who receive the *Apostolic Benediction for the hour of death;* that is, the blessing which is given either by the Sovereign Pontiff himself, or by others in his name, having obtained the faculties for so doing, to the sick who are in actual danger of death.

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The Sovereign pontiff, Benedict XIV., in the constitution, *Pia Mater*, April 5, 1747, prescribed that priests, before imparting to the dying the *Apostolic Benediction for the hour of death*, should excite them to renewed acts of sorrow for past sins committed, to fervent acts of love of God, and especially to accept death with willing resignation from God's hand. And this work he has imposed and enjoined upon the dying, that by it they may prepare and dispose themselves to reap the fruit of the plenary indulgence. He has besides approved a formula to be used, according to circumstances, in giving the *Apostolic Benediction for the hour of death*, by those who have obtained the faculties for so doing from the Holy See. This formula, according to decrees of the S. Congr. of Indulgences, Feb. 5, 1841, and March 22, 1879, must be used necessarily and by all, without distinction, under pain of nullity.

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FOR THE FAITHFUL DEPARTED.

1.

THE OFFICE OF THE DEAD.

S. Pius V., in the bull, *Quod a nobis*, July 9, 1568, granted to all the faithful who are obliged to say the Office of the Dead, as often as they shall devoutly say it on the days prescribed by the rubrics of the Roman Breviary:

AN INDULGENCE OF ONE HUNDRED DAYS.

To all those who shall say it through devotion, he granted, by the bull, *Superni Omnipotentis Dei*, April 5, 1571:

AN INDULGENCE OF FIFTY DAYS.

2.

THE HEROIC ACT OF CHARITY;

OR,

An offering of all works of satisfaction and of all the suffrages in behalf of the souls in purgatory.

This heroic act of charity in behalf of the souls in purgatory consists in a voluntary offering made in their favor to the Divine Majesty, by any one of the faithful, of all works of satisfaction doneby him in his life, as well as of all the suffrages which shall be offered for him after his death. Many of the faithful, devout to the blessed Virgin, have followed the praiseworthy practice, introduced, or at least much spread since the last century, by F. D. Gaspar Oliden, Theatine, of placing them in the hands of the blessed Virgin, that she may distribute them in

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behalf of those souls whom it is her good pleasure to deliver sooner from the pains of purgatory. By this offering he foregoes in their behalf only that special fruit which belongs to himself; so that a priest is not hindered thereby from applying the holy sacrifice of the mass for the intention of those who give him alms.

This heroic act of charity was enriched with many indulgences: first, by Pope Benedict XIII., in a decree, Aug. 23, 1728, confirmed by Pope Pius VI., in a decree, Dec. 12, 1788; and lastly, these indulgences were specified by the Sovereign Pontiff, Pius IX., in a decree of the S. Congr. of Indulgences, Sept. 10, 1852. They are as follows;

I. THE INDULT OF A PRIVILEGED ALTAR, personally, every day in the year, to all priests who shall have made this offering.

II. A PLENARY INDULGENCE, applicable only to the departed, to all the faithful who shall have made this offering, whenever they go to holy communion, provided they visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

III. A PLENARY INDULGENCE, every Monday, to all who hear mass in aid of the souls in purgatory, provided they fulfil the other conditions mentioned above.

All indulgences granted or to be granted, which are to be gained by the faithful who have made this offering, may be applied to the holy souls in purgatory.

Lastly, his Holiness, Pope Pius IX., having in view the young, who have not yet made their first communion, as well as the sick, those who are afflicted with chronic disorders, the aged, farm-laborers, prisoners, and others who are debarred from communion, or are unable to hear mass on Mondays, declared, by another decree of the S. Congr. of Indulgences, Nov. 20, 1854, that, for all the faithful who cannot hear mass on Monday, the mass heard on Sundays should be available, and that in favor of those who have not yet made their first communion, or who

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are hindered from receiving holy communion, he has left it to the will of their respective Ordinaries to authorize confessors to commute the works here enjoined.

And note, lastly, that, although this act of charity is called *heroic vow of charity* in some printed sheets, in which also is given a formula for making the offering, no inference is to be drawn therefrom that this offering binds under sin; neither is it necessary to make use of the said formula, or any other, since, in order to share in the said indulgences, no more is required than a heart-felt act of the will.

3.

PSALM AND PRAYERS FOR THE DEAD.

Ps. 129.

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Out of the depths I have cried to thee, O Lord! Lord, hear my voice.

Fiant aures tuæ intendentes, in vocem deprecationis meæ.

Let thine ears be attentive to the voice of my supplication.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

If thou, O Lord, shalt mark our iniquities: O Lord, who shall stand it?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

For with thee there is merciful forgiveness: and by reason of thy law I have waited for thee, O Lord.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

My soul hath relied on his word: my soul hath hoped in the Lord.

A custodia matutina usque ad noctem, speret Israel in Domino.

From the morning watch even unto night, let Israel hope in the Lord.

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Quia apud Dominum misericordia, et copiosa apud eum redemptio.	Because with the Lord there is mercy: and with him plenteous redemption.
Et ipse redimet Israel ex omnibus iniquitatibus ejus.	And he shall redeem Israel from all his iniquities.

The Sovereign Pontiff, Clement XII., by a brief, *Cœlestes Ecclesiæ thesauros*, Aug. 11, 1736, granted:

AN INDULGENCE OF ONE HUNDRED DAYS to all the faithful who, at the sound of the bell, at the first hour after nightfall, shall say devoutly on their knees the psalm *De profundis*, or the *Our Father*, the *Hail Mary*, and the *Requiem æternam*.

A PLENARY INDULGENCE, once a year, to those who shall have performed this pious exercise for a year, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy and for the triumph of holy Mother Church.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Congr. of the Propaganda, March 18, 1781, granted these indulgences to all the faithful who may happen to dwell in a place where no bell for the dead is sounded, provided they shall say the *De profundis*, or the *Our Father*, and the *Hail Mary*, etc., about nightfall.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, July 18, 1877, declared that these indulgences can be gained on the recital as above of the *De profundis*, or the *Our Father*, etc., before or after nightfall, provided that the bell is sounded at such hour, according to the custom of the church or place.

Moreover, His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Feb. 3, 1888, granted to all the faithful who shall recite the above Psalm, adding the versicle *Requiem æternam dona eis Domine et lux perpetua luceat eis*,

AN INDULGENCE OF FIFTY DAYS, three times a day.

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4.

PRAYERS FOR THE DEPARTED ON THURSDAY, FRIDAY AND SATURDAY OF HOLY WEEK.

As on Thursday, Friday and Saturday of Holy Week, the sacred liturgy does not permit priests to celebrate mass, the pious custom has been introduced into some places of making, for the space of at least one hour, on each of those days, some kind of vocal or mental prayer in suffrage for the souls in purgatory. This is done in order that those souls, deprived during that space of time of the suffrages afforded them by the mass, may be assisted in some other manner. To maintain this pious practice, the Sovereign Pontiff, Benedict XIV., by a decree of the S. Congr. of Indulgences, April 10, 1745, granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, to be gained on each of the said days by all the faithful who, with contrite hearts, devoutly make the said hour of prayer.

This indulgence the same Sovereign Pontiff, by a decree of the same S. Congr., April 3, 1751, extended to all the faithful who assist at the sacred ceremonies usually performed on those days, either of rite, or of custom, in memory of the passion of our Lord Jesus Christ, provided, as has been said, they pray in some manner for the souls of the faithful departed.

5.

DEVOUT EXERCISE IN AID OF THE FAITHFUL DEPARTED.

The Sovereign Pontiff, Pius VII., by a brief, Feb. 6, 1817, granted:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all the faithful who, with at least contrite heart and devotion, meditating on the passion of our Lord Jesus Christ, shall say for the faithful departed the *Our Father* and the *Hail Mary*, each five times, with the versicle, *Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti* ("*Eternal Father, we*

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pray thee, help the souls of thy servants, whom thou hast redeemed by the blood of Jesus Christ"), and the *Requiem æternam.*

To all those who shall have practiced this pious exercise every day for a month he granted

A PLENARY INDULGENCE, on any one day, in each month, when, being truly penitent, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.

6.

PRAYERS FOR EVERY DAY IN THE WEEK IN AID OF THE SOULS IN PURGATORY.

FOR SUNDAY.

Lord God almighty, I beseech thee, by the precious blood which thy divine Son Jesus shed in the garden, deliver the souls in purgatory, and amongst them all, especially that soul which is most destitute of aid; and bring it to thy glory, there to praise and bless thee for ever. Amen.

Our Father, Hail Mary, and the *De profundis.*

FOR MONDAY.

Lord God almighty, I beseech thee, by the precious blood which thy divine Son Jesus shed in his cruel scourging, deliver the souls in purgatory, and amongst them all, especially that soul which is nearest to its entrance into thy glory; that so it may soon begin to praise and bless thee forever. Amen.

Our Father, Hail Mary, and the *De profundis.*

FOR TUESDAY.

Lord God almighty, I beseech thee, by the precious blood which thy divine Son Jesus shed in his bitter crowning with thorns, deliver the souls in purgatory, and in particular, amongst them all, deliver that one which would be the last to issue from those pains, that it tarry not so long a time before it comes

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to praise thee in thy glory and bless thee forever. Amen.

Our Father, *Hail Mary*, and the *De profundis.*

FOR WEDNESDAY.

Lord God almighty, I beseech thee, by the precious blood which thy divine Son Jesus shed through the streets of Jerusalem when he carried the cross upon his sacred shoulders, deliver the souls in purgatory, and especially that soul which is richest in merits before thee; that so, on that throne of glory which awaits it, it may magnify thee and bless thee forever. Amen.

Our Father, *Hail Mary*, and the *De profundis.*

FOR THURSDAY.

Lord God almighty, I beseech thee, by the precious body and blood of thy divine Son Jesus, which he gave with his own hand upon the eve of his passion to his beloved apostles to be their meat and drink, and which he left to his whole Church to be a perpetual sacrifice and life-giving food of his own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love; that, with thy divine Son, and with thy Holy Spirit, it may ever praise thee for this thy wondrous love in thy eternal glory. Amen.

Our Father, *Hail Mary*, and the *De profundis.*

FOR FRIDAY.

Lord God almighty, I beseech thee, by the precious blood which thy divine Son shed on this day, upon the wood of the cross, from his most sacred hands and feet, deliver the souls in purgatory, and especially that soul for which I am most bound to

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pray; that the blame rest not with me that thou bringest it not forthwith to praise thee in thy glory and to bless thee forever. Amen.

Our Father, *Hail Mary*, and the *De profundis*.

FOR SATURDAY.

Lord God almighty, I beseech thee, by the precious blood which gushed forth from the side of thy divine Son Jesus, in the sight and to the extreme pain of his most holy mother, deliver the souls in purgatory, and especially that one amongst them all which was ever the most devout to this great lady; that it may soon attain unto thy glory, there to praise thee in her, and her in thee, world without end. Amen.

Our Father, *Hail Mary*, and the *De profundis*.

The Sovereign Pontiff, Leo XII., by a rescript of the S. Congr. of Indulgences, Nov. 18, 1826, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers assigned for each day of the week, with the *Our Father*, the *Hail Mary*, and the *De profundis*, and pray, moreover, for some time, for the intention of his Holiness:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

7.

NOVENA OR SEVEN DAYS' DEVOTION IN SUFFRAGE FOR THE SOULS IN PURGATORY.

The Sovereign Pontiff, Pius IX., by a rescript dated at Gaeta, Jan. 5, 1849, and by another of the S. Congr. of Bishops and Regulars, Jan. 28, 1850, and finally by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, granted to all the faithful who, with contrite hearts, devoutly make at any time during the year the *novena or seven days' devotion in suffrage for the souls in Purgatory*, with any formula of prayer, provided it be approved by competent ecclesiastical authority,

AN INDULGENCE OF THREE HUNDRED DAYS, on each day.

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A PLENARY INDULGENCE, either during the course of the novena or seven days' devotion, or upon one of the eight days immediately following, if, truly penitent, having confessed and communicated, they pray for the intention of the Sovereign Pontiff.

8.

CATHOLIC LEAGUE OF PERPETUAL SUFFRAGE FOR THE HOLY SOULS IN PURGATORY.

In order to maintain and diffuse ever more and more among the faithful the holy and salutary thought of praying for the departed, some pious Romans projected and proposed a so-called Catholic League of perpetual suffrage for the holy souls in purgatory, to which any one may belong by reciting each day, three times, *Give them eternal rest*, etc., in behalf of the holy souls.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Aug. 19, 1880, granted to all the faithful who, with contrite hearts, recite, three times, *Give them eternal rest*, etc.:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

9.

THE MONTH OF NOVEMBER.

His Holiness, Leo XIII., by a decree of the S. Congr. of Indulgences, January 17, 1888, granted to the faithful who shall perform some pious practice for the relief of the souls in Purgatory, every day during the whole month of November, whether in public or in private,

AN INDULGENCE OF SEVEN YEARS AND AS MANY QUARANTINES on each day of the month;

A PLENARY INDULGENCE, once during the same month, on any day of the month, on the usual conditions: Confession and Communion, and a visit to a church or public oratory, and there praying for the intention of the Sovereign Pontiff.

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10.

AN OFFERING TO THE FIVE WOUNDS OF OUR LORD FOR THE SOULS IN PURGATORY.

Actiones nostras, quaesumus Domine, aspirando praeveni et adjuvando prosequere, ut cuncta nostra oratio et operatio a Te semper incipiat et per Te coepta finiatur. Per Christum Dominum nostrum:

Requiem aeternam dona eis Domine et lux perpetua luceat eis.

Prevent, we beseech thee, O Lord, our actions by thy inspirations, and further them with thy continual help; that every prayer and work of ours may always begin from thee, and through thee be likewise ended. Through Christ our Lord: Eternal rest give to them, O Lord, and let perpetual light shine upon them.

OFFERING.

I. We offer to thee, Eternal Father, Father of mercies, for those souls so dear to thee that are now in Purgatory, the most Precious Blood which flowed from the wound in the left foot of Jesus, thy Son, our Saviour, and the grief of Mary, his most loving Mother, present on Calvary when he was so cruelly wounded.

Pater, *Ave* and *Requiem.*

II. We offer to thee, Eternal Father, Father of mercies, for those souls so dear to thee that are now in Purgatory, the most Precious Blood which flowed from the wound in the right foot of Jesus, thy Son, our Saviour, and the grief of Mary, his most loving Mother, present on Calvary when he was so cruelly wounded.

Pater, *Ave* and *Requiem.*

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III. We offer to thee, Eternal Father, Father of mercies, for those souls so dear to thee that are now in Purgatory, the most Precious Blood which flowed from the wound in the left hand of Jesus, thy Son, our Saviour, and the grief of Mary, his dearest Mother, present on Calvary when he was so cruelly wounded.

Pater, *Ave* and *Requiem.*

IV. We offer to thee, Eternal Divine Father, Father of mercies, for those souls so dear to thee that are now in Purgatory, the most Precious Blood which flowed from the wound in the right hand of Jesus, thy Son, our Saviour, and the grief of Mary, his dearest Mother, present on Calvary when he was so cruelly wounded.

Pater, *Ave* and *Requiem.*

V. We offer to thee, Eternal Divine Father, Father of mercies, for those souls so dear to thee that are now in Purgatory, the most Precious Blood and the water which flowed from the opened side of Jesus, thy Son, our Saviour, and the grief of Mary, his most loving Mother, present on Calvary when he was so cruelly wounded.

Pater, *Ave* and *Requiem.*

PRAYER.

And now, in order that our poor prayers may be made more worthy to be offered to God, we turn to thee, most gracious Lord Jesus, and humbly entreat thee that thou wouldst thyself offer to thy Eternal Father the sacred wounds in thy feet and hands and thy sacred side, together with thy most Precious Blood, thy agony and thy death. And thou, too, most sorrowful Mother, Mary, offer up, with the bitter

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passion of thy most beloved Son, the sighs and tears and all thy grief in his sufferings; in order that, through the merits of them all, the souls now suffering in the burning flames of Purgatory may obtain relief and refreshment, and thus, freed from that prison-house of torments, they may be clothed with glory in heaven, and there praise the divine mercy forever Amen.

Absolve, Domine, animas omnium Fidelium defunctorum ab omni vinculo delictorum, ut Te illis succurrente mereantur evadere judicium ultionis, et lucis aeternae beatitudine perfrui.

V. Requiem aeternam, etc.

R. Et lux perpetua, etc.

V. A porta inferi.

R. Erne, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Fidelium Deus omnium

Absolve, O Lord, the souls of all the faithful departed from every bond of sins, that by thy help they may be enabled to escape the judgment of punishment and enjoy the happiness of light eternal.

V. Eternal rest, etc.

R. And let perpetual light, etc.

V. From the gates of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY.

O God, the Creator

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conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum, ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis, etc. Requiem, etc.

and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired. Who livest, etc. Eternal rest, etc.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, September 15, 1888, granted to the faithful who shall recite the above offerings

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

II.

PRAYERS.

My Jesus, by that copious sweat of blood thou didst shed in the Garden, have mercy on the souls of my nearest relations now suffering in Purgatory.

Pater, Ave and *Requiem.*

My Jesus, by the cruel scourging thou didst undergo whilst bound to the pillar, have mercy on the souls of my relations and friends now suffering in Purgatory.

Pater, Ave and *Requiem.*

My Jesus, by that crown of sharp thorns that pierced thy most holy brow, have mercy on the most forsaken soul for which no suffrage is offered, and for the soul which is farthest from release out of Purgatory.

Pater, Ave and *Requiem.*

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My Jesus, by those most painful steps thou didst take whilst bearing thy cross, have mercy on the soul nearest to its release from Purgatory; and by the sufferings thou didst endure, together with thy most holy Mother, Mary, when you met on the way to Calvary, free from the pains of Purgatory the souls that were devout to that dear Mother.

Pater, *Ave* and *Requiem.*

My Jesus, by thy most sacred body stretched upon the cross, by thy most sacred feet and hands pierced with hard nails, by thy cruel death and by thy most sacred side opened by the lance, pity those poor souls and deal mercifully with them, release them from the fierce torments they suffer, call them forth and admit them to the sweet embrace of thy divine love in Paradise.

Pater, *Ave* and *Requiem.*

Souls suffering atrocious torments, I promise you, because I am truly devoted to you, never to forget you and to pray assiduously to the Most High God for your release. In return for this offering I make to you, I entreat you to obtain for me from God, with whom your prayers avail so much, though only for us mortals, that he would save me from all dangers of soul and body; I ask, through you, for myself and for all my relations, friends, benefactors and enemies, forgiveness for our sins, the salvation of our souls, and, consequently, perseverance in virtue; save us from all accidents, miseries, sickness, pains and adversities; obtain for us peace of mind and heart; help us in all our actions; give us ready assistance in our spiritual and temporal needs; comfort us, defend us in all dangers; pray for the Sovereign Pontiff, for

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the prosperity of our Holy Church, for peace among the nations, for all Christian rulers, for the public tranquillity, so that we may all one day rejoice together in heaven. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 14, 1889, granted to the faithful who shall recite the above prayers

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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VISITS, EXERCISES, EJACULATIONS, AND VARIOUS PRAYERS.

I.

VISIT TO THE CHURCHES OF THE STATIONS.

The practice of visiting the churches of the Stations, where are preserved the most sacred memorials of the saints, and of the martyrs especially, dates its institution from the first ages of Christianity; and on certain days in the year the people, clergy, and even popes, used to go there in procession to pray. This pious and time-honored devotion, constantly maintained, moved Pope Gregory the Great to make a list of the Stations, assigning the churches to be visited, not only during Lent, but also on certain other days and times in the year; and these days he had inscribed in the Roman Missal, as is related by John the Deacon in his *Life of S. Gregory*, book ii., cc. 2 and 6.

In order to induce the faithful to make these visits to the churches of the Stations on the appointed days, and to pray there for the intention of the Sovereign Pontiff, the same Pope, S. Gregory, and others of his successors, granted various indulgences, which were all confirmed forever by Pope Pius VI., in a decree of the S. Congr. of Indulgences, July 9, 1777.

Note, that besides the churches named in the Roman Missal for the Stations, there are others too, which, on certain days, enjoy the indulgences of the Stations, as will be seen from the following

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LIST OF DAYS AND CHURCHES IN ROME WHERE THE INDULGENCES OF THE STATIONS ARE TO BE GAINED.

January 1. *The Circumcision of our Lord Jesus Christ.* Station, S. Mary, beyond the Tiber. January 6. *The Epiphany of our Lord.* S. Peter, on the Vatican. *Septuagesima Sunday.* S. Laurence, outside the walls. *Sexagesima.* S. Paul, outside the walls. *Quinquagesima.* S. Peter, on the Vatican.	AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.
Ash Wednesday. S. Sabina, S. Alexius, and S. Mary, in Cosmedin, called Bocca della Veritá.	AN INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.
Thursday. S. George, in Velabro, and the Church of Jesus and Mary. *Friday.* SS. John and Paul, and S. Gregory, on the Celian Hill. *Saturday.* S. Tryphon, and S. Augustine. *First Sunday in Lent.* S. John Lateran. *Monday.* S. Peter's Chains, and S. John della Pigna. *Tuesday.* S. Anastasia. *Wednesday.* S. Mary Major. *Thursday.* S. Laurence, in Panisperna.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

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Friday. The Twelve Holy Apostles.

Saturday. S. Peter, on the Vatican.

Second Sunday in Lent. S. Mary, in Domnica, called the Church of the Navicella, and S. Gregory, on the Celian.

Monday. S. Mary Major, and S. Clement.

Tuesday. S. Balbina.

Wednesday. S. Cecilia, beyond the Tiber.

Thursday. S. Mary, beyond the Tiber.

Friday. S. Vitalis.

Saturday. SS. Marcellinus and Peter, near the Lateran basilica.

Third Sunday in Lent. S. Laurence, outside the walls.

Monday. S. Mark.

Tuesday. S. Pudentiana.

Wednesday. S. Sixtus, and SS. Nereus and Achilleus.

Thursday. SS. Cosmas and Damian, in the Forum.

Friday. S. Laurence, in Lucina.

Saturday. S. Caius and S. Susanna, and S. Mary of the Angels, at the Baths.

} AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

Fourth Sunday in Lent. The Holy Cross in Jerusalem.

} AN INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.

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Monday. The four Saints crowned with martyrdom. *Tuesday.* S. Laurence, in Damasus, and S. Andrew della Valle. *Wednesday.* S. Paul, outside the gates. *Thursday.* SS. Martin and Silvester, on the Hills, and S. Silvester, in Capite. *Friday.* S. Eusebius, and S. Bibiana. *Saturday.* S. Nicholas, in the Gaol. *Passion Sunday.* S. Peter on the Vatican, and S. Lazarus. *Monday.* S. Chrysogonus, beyond the Tiber. *Tuesday.* S. Cyriacus, at S. Mary, on the Broad Way, and SS. Quiricus and Julitta, on the Hills. *Wednesday.* S. Marcellus. *Thursday.* S. Apollinaris. *Friday.* S. Stephen, on the Celian. *Saturday.* S. John, before the Latin Gate, and S. Cæsareus.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.
Palm Sunday. S. John Lateran.	AN INDULGENCE OF TWENTY-FIVE YEARS AND TWENTY-FIVE QUARANTINES.
Monday in Holy Week. S. Praxedes. *Tuesday in Holy Week.* S.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

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Prisca and S. Mary, at the Gate of the People. *Wednesday in Holy Week.* S. Mary Major.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.
Thursaay in Holy Week. S. John Lateran.	A PLENARY INDULGENCE.
Good Friday. Holy Cross in Jerusalem. *Holy Saturday.* S. John Lateran.	AN INDULGENCE OF THIRTY YEARS AND THIRTY QUANRATINES.
Easter Day. S. Mary Major.	A PLENARY INDULGENCE.
Easter Monday. S. Peter, on the Vatican, and S. Onuphrius. *Easter Tuesday.* S. Paul, outside the walls. *Wednesday in Easter Week.* S. Laurence, outside the walls. *Thursday in Easter Week.* The Twelve Holy Apostles. *Friday in Easter Week.* S. Mary of the Martyrs, called La Rotonda. *Saturday in Easter Week.* S. John Lateran. *Low Sunday.* S. Pancratius, and S. Mary della Scala. *April 25. Feast of S. Mark the Evangelist.* S. Peter, on the Vatican. *Rogation Monday.* S. Mary Major. *Rogation Tuesday.* S. John Lateran.	AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

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Rogation Wednesday. S. Peter, on the Vatican.	AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.
Ascension Day. S. Peter, on the Vatican.	A PLENARY INDULGENCE.
Saturday, Vigil of Pentecost. S. John Lateran.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.
Whit-Sunday. S. Peter, on the Vatican. *Whit-Monday.* S. Peter's Chains. *Whit-Tuesday.* S. Anastasia. *Wednesday (Ember-day).* S. Mary Major. *Thursday.* S. Laurence, outside the walls. *Friday (Ember-day).* The Twelve Holy Apostles. *Saturday (Ember-day). Eve of the Feast of the Most Holy Trinity.* S. Peter, on the Vatican.	AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.
Wednesday in September (Ember-day). S. Mary Major. *Friday in September (Ember-day).* The Twelve Holy Apostles. *Saturday in September (Ember-day).* S. Peter, on the Vatican. *First Sunday in Advent.* S. Mary Major.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

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Second Sunday in Advent. Holy Cross in Jerusalem.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.
Third Sunday in Advent. S. Peter, on the Vatican.	AN INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.
Wednesday in December (*Ember-day*). S. Mary Major. *Friday in December* (*Ember-day*). The Twelve Holy Apostles. *Saturday in December* (*Ember-day*). S. Peter, on the Vatican. *Fourth Sunday in Advent.* The Twelve Holy Apostles.	AN INDULGENCE OF TEN YEARS AND TEN QUARANTINES.
Dec. 24. *Christmas Eve.* S. Mary Major. Dec. 25. *Christmas Day. First Mass.* The Altar of the Holy Crib, in S. Mary Major. *Second Mass.* S. Anastasia.	AN INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.
Third Mass and the rest of the day. S. Peter, on the Vatican, and S. Mary Major.	A PLENARY INDULGENCE.
Dec. 26. *S. Stephen, the first Martyr.* S. Stephen, on the Celian Hill. Dec. 27. *S. John the Apostle and Evangelist.* S. Mary Major.	AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

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Dec. 28. *Holy Innocents, Martyrs.* S. Paul, outside the walls.	AN INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

These are the indulgences of the Stations, properly so called, which formerly could be gained in Rome only, by visiting there the designated churches. Now they may also be gained elsewhere, by visiting certain appointed churches or oratories, which, by benign concession of the Sovereign Pontiffs, enjoy this especial privilege.

To gain the indulgences of the Stations, besides the usual conditions of true repentance, confession and communion, it suffices to visit the one church where the Station is, or is supposed to be kept. It is, however, necessary that this visit should be made on the day fixed by the Roman Missal, as was decided by the S. Congr. of Indulgences, March 7, 1678.

The Sovereign Pontiff, Pope Leo XII., by a rescript of the S. Congr. of Indulgences, Feb. 28, 1827, granted, moreover, to all the faithful, every time that, *during Lent*, with contrite heart and devotion, they visit the Roman churches of the Stations *in the prescribed manner:*

AN INDULGENCE OF FORTY YEARS AND FORTY QUARANTINES.

He also granted to all those who make the above-named visit three times, each visit being on a different day:

A PLENARY INDULGENCE, on a day of their own choice, when, truly penitent, after confession and communion, they visit some church or public oratory, and there pray for holy Mother Church, etc.

The prescribed method, as referred to above, is as follows: First, to visit a church on the way to that of the Station, and say there the prayers which are appointed in the book; to the blessed sacrament, to the blessed Virgin, and to the holy martyrs. Then, on the way to the Stational church, to recite the psalm *Miserere*, five *Our Fathers*, *Hail Marys*, and *Glory*

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be to the Father; then the *Steps of the Passion of our Lord Jesus Christ.* Whilst at the Stational church say the *Litany of the Saints*, with the versicles and prayers assigned, and at the end the psalm *De profundis*, etc. Unlettered persons, and those who have not the book of the Stations, may gain the same indulgences by praying, during the visits to the two churches, as their devotion may suggest, or as suited to their capacity, reciting, as they pass from one church to the other, a third part of the rosary, with the litany, and terminating their visit with the psalm *De profundis*, or an *Our Father*, *Hail Mary*, and *Give them eternal rest*, etc., for the holy souls in purgatory.

By a similar favor the same Sovereign Pontiff granted that nuns and other persons living in monasteries and communities should participate in these indulgences, provided they follow the prescribed method in visiting their respective churches, as may also the sick and prisoners, supplying for what they are not able to perform something which shall be enjoined upon them by their confessors.

2.

VISIT TO THE SEVEN CHURCHES AND SEVEN PRIVILEGED ALTARS.

I.

The custom of visiting the seven principal churches in Rome is of most ancient institution. They are as follows: S. Peter, on the Vatican; S. Paul and S. Sebastian, outside the walls; S. John Lateran; the Holy Cross in Jerusalem; S. Laurence, outside the walls; and S. Mary Major. This devotion was introduced by the piety of our ancestors; and it has the authoritative approval of the Sovereign Pontiffs, as Sixtus V. observes in his bull, *Egregia populi Romani pietas*, Feb. 13, 1586. It was the almost daily devotion of S. Joseph Calasanctius, it was frequently practised by S. Philip Neri, as well as by other saints;

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and it is now in continual use with persons of every rank, not only those who dwell in Rome, but with strangers also, to venerate in these churches the relics deposited there, especially those of the holy apostles and martyrs.

Whoever, after confession and communion, shall devoutly visit these seven churches and pray according to the intention of the Sovereign Pontiff, may gain the very many indulgences with which these churches have been enriched, as appears from the bulls and briefs of the Roman Pontiffs.

These many indulgences, by the kind permission of the Sovereign Pontiff, can now be gained, even out of Rome, by some kinds of persons, if they visit, with due dispositions, seven chapels or seven altars of some church.

However, before our time, no special indulgence was granted for the visit to the seven churches in Rome. This induced his Holiness, Pius IX., to grant, by a brief, Jan. 26, 1866, to all the faithful who, being truly penitent, after confession and communion, shall devoutly visit the churches designated, and, at the same time, pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church:

A PLENARY INDULGENCE, to be gained from the first vespers to the sunset of the day on which the above pious exercise is performed.

II.

Most ancient, also, is the custom of visiting, in these churches, but especially in S. Peter, on the Vatican, the seven privileged altars; a record of this custom being found in the archives of this church as far back as the times of Pope Innocent II., A. D. 1130. These seven altars in S. Peter's are:

1. The altar of our Lady, commonly called the "Gregoriana"
2. Of SS. Processus and Martinianus.
3. Of S. Michael the Archangel.
4. Of S. Petronilla, Virgin.
5. Of our Lady, commonly called "of the Pillar.

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6. Of the holy Apostles S. Simon and S. Jude.

7. Of S. Gregory the Great.

Any one of the faithful who, with due dispositions, shall visit devoutly these seven altars, may gain many indulgences granted by various Sovereign Pontiffs, and confirmed by S. Pius V., Sixtus V., Paul V., Clement VIII., and Urban VIII., which last Pope issued many bulls in favor of the churches outside the walls, in which he grants to seven altars of these churches the same indulgences as are granted to the seven altars in S. Peter, on the Vatican.

3.

THE INDULGENCE COMMONLY CALLED "IL PERDONO" ("THE PARDON").

In the little church of our Lady of the Angels, near Assisi, commonly called *Della Porziuncula*, from a villa near it, S. Francis urgently besought our Lord Jesus Christ *that all the faithful who should visit it with devotion and compunction, after confession, might gain a plenary indulgence.*

His prayers, made in union with the prayers of our blessed Lady, were answered; and the indulgence he had asked was granted by our divine Lord, on condition of its being confirmed by the Sovereign Pontiff (then Honorius III.), as his vicar. Having ascertained that such was the divine pleasure, the Pope, in the year 1223, confirmed forever this plenary indulgence for the 2d of August, beginning with the first vespers, that day being the anniversary of the dedication of this church, which was afterward magnificently enlarged, and dignified with the title of basilica.

This indulgence, commonly called the indulgence of the *Portiuncula*, or of the *Pardon of Assisi*, or of the *Sacred Pardon*, was afterward extended by many Popes to all the churches of the three orders instituted by S. Francis, and to many other churches and oratories of the Catholic world; more particular-

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ly by Gregory XV., in a bull, *Splendor paternæ gloriæ*, July 4, 1622, who prescribed communion, as well as confession, as a necessary condition for gaining this indulgence and the prayer for the intention of the Sovereign Pontiff.

The Venerable Innocent XI., by a brief, Jan. 22, 1887, confirming this bull of Gregory XV., declared that *this indulgence might also be applied in aid of the souls in purgatory.*

The peculiarity of this indulgence is, that it may be gained *toties quoties*, that is, again and again on the same day; and this pious custom of visiting again and again the same chapel or church of the Portiuncula, or any other of the churches of the Order of S. Francis, in order to gain this indulgence, even for the dead, has never been condemned, as it has been twice decided by the S. Congr. of the Council, July 17, 1700, and Dec. 4, 1723. Nay, more: when the question was proposed to the S. Congr. of Indulgences: "Whether, in visiting, on the 2d of August, churches of the Order of S. Francis, the plenary indulgence could be gained every time the visit was repeated;" the S. Congr., Feb. 22, 1847, decided in the affirmative, and, at the same time, declared that the holy communion requisite to gain the indulgence need not be received in the Franciscan church.

These resolutions were confirmed by the Sovereign Pontiff, Pius IX., in a decree of the said S. Congr., July 12, 1847.

Finally, His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, July 14, 1894, granted that the sacramental communion made from July 30 was valid to gain the above indulgence.

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4.

CHRISTIAN DOCTRINE.

In order to animate the faithful ever more and more to study and teach catechism or Christian doctrine, the Roman Pontiffs, besides having issued prudent instructions upon the subject, have also granted special indulgences.

The Sovereign Pontiff, Paul V., by a brief, October 6, 1607, granted to teachers who, on feast days, take their scholars to catechism and teach it to them:

AN INDULGENCE OF SEVEN YEARS.

To the same who, on week days, shall explain Christian doctrine in their schools:

AN INDULGENCE OF ONE HUNDRED DAYS.

To fathers and mothers of families who, in their homes, shall explain the Christian doctrine to their children and domestics:

AN INDULGENCE OF ONE HUNDRED DAYS, each time.

To all the faithful who shall study the catechism for half an hour, either to learn it themselves, or to teach it to others:

AN INDULGENCE OF ONE HUNDRED DAYS.

The Sovereign Pontiff, Clement XII., by brief of May 16, 1736, granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all adults, each time that, truly penitent, after confession and communion, they devoutly assist at the pious exercise of catechism as it is taught to children in churches and oratories.

A PLENARY INDULGENCE, on the feasts of Christmas, Easter, and of the holy Apostles Peter and Paul, to all adults who have assiduously assisted at the said pious exercise, either to teach others, or to learn themselves, provided that, on those days, truly penitent, after confession and communion, they pray for concord among Christian princes, the extirpation of heresy, and the exaltation of holy Mother Church.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, July 18, 1877, granted:

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AN INDULGENCE OF THREE YEARS, on each of the feasts of the blessed Virgin, to all the faithful, of whatever age, who have been accustomed to assemble in schools or churches, to learn the Christian doctrine, provided they go to confession on those feast days, and

AN INDULGENCE OF SEVEN YEARS, if they go to communion.

5.

MENTAL PRAYER.

The Sovereign Pontiff, Benedict XIV., in the brief, *Quemadmodum*, Dec. 16, 1746, granted to all the faithful who shall make mental prayer devoutly for half an hour, or at least for a quarter of an hour, every day, for a month:

A PLENARY INDULGENCE, once a month, on the day when, being truly penitent, after confession and communion, they shall pray devoutly for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

The same Pope, in the brief above mentioned, granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every time, to all those who, in a church or elsewhere, either in public or in private, shall teach the manner of making mental prayer, as well as to those who attend such instruction, provided that, each time, being truly penitent, they confess their sins and receive holy communion.

To those who shall teach assiduously the way to make mental prayer, as well as to those who shall, with the same assiduity, learn how to make it, he granted:

A PLENARY INDULGENCE, once a month, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

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6.

FOR ASSISTANCE AT THE EXPLANATION OF THE GOSPEL.

The Sovereign Pontiff, Benedict XIV., by a decree of the S. Congr. of Indulgences, July 13, 1756, granted:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all the faithful, every time that they shall be present, with devotion, at the explanation of the gospel which is given by the parish priest, in their respective parishes, on Sundays and the greater festivals of the year.

A PLENARY INDULGENCE, on Christmas Day, on Easter Sunday, and on the feast of the holy apostles, SS. Peter and Paul, to those who, having assiduously attended the explanation of the gospel, being truly penitent, shall confess their sins and receive holy communion on these days.

The Sovereign Pontiff, Pius VI., by a rescript of the S. Congr. of Indulgences, Dec. 12, 1784, extended this

PLENARY INDULGENCE, also, to the feasts of the Epiphany and Pentecost, on the same conditions.

7.

ACT OF REPARATION FOR BLASPHEMY.

Blessed be God.
Blessed be his holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be the Most Sacred Heart.
Blessed be Jesus in the most holy sacrament of the altar.
Blessed be the great mother of God, Mary most holy.
Blessed be her holy and immaculate conception.
Blessed be the name of Mary, virgin and mother.
Blessed be God in his angels and in his saints.

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The Sovereign Pontiff, Pius VII., by a rescript of His Eminence, the Cardinal Vicar, July 23, 1801, Pius IX. by a decree of the S. Congr. of Indulgences, Aug. 8, 1847, and His Holiness, Leo XIII., by a decree of the same Holy Congr., Feb. 2, 1897, granted to all the faithful, every time they shall say this prayer of praise,

AN INDULGENCE OF ONE YEAR;

AN INDULGENCE OF TWO YEARS when they shall say it publicly after Mass or Benediction of the Blessed Sacrament.

A PLENARY INDULGENCE, once a month, on any day, to all those who, having said this prayer of praise at least once a day for a month, and being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

8.

EJACULATORY PRAYERS TO OBTAIN A GOOD DEATH.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, April 28, 1807, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these three ejaculations:

AN INDULGENCE OF THREE HUNDRED DAYS.

AN INDULGENCE OF ONE HUNDRED DAYS, every time that, with the same dispositions, they shall say one of these ejaculations.

9.

DEVOUT EXERCISE FOR THE FAITHFUL IN THEIR AGONY.

The Sovereign Pontiff, Pius VII., by a decree of his Eminence,

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the Cardinal Pro-Vicar, April 18, 1809, granted to the faithful, every time that, on their knees, if not prevented by physical indisposition, they shall, with at least contrite heart and devotion, say the *Our Father*, three times, in memory of the passion and agony of our Lord Jesus Christ, and the *Hail Mary*, three times, in memory of the sorrows undergone by the blessed Virgin, while present at the agony of her beloved Son, and pray for the faithful in their agony:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all who, having practised this pious exercise every day for a month, shall, on any day, being truly penitent, after confession and communion, pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

10.

ACT OF CHARITY TO THREE POOR PERSONS.

The Sovereign Pontiff, Pius VII., by a rescript, June 13, 1815, of the S. Congr. of Indulgences, granted to all the faithful who, being sorry for their sins, to honor Jesus, Mary, and Joseph, shall feed three poor persons:

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES.

A PLENARY INDULGENCE, if, on the same day, being truly penitent, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.

AN INDULGENCE OF ONE HUNDRED DAYS to all the members of the family, or servants of those who do this charitable work, if they contribute to this work of mercy, either by lending their own services, or by their mere presence.

11.

DEVOUT EXERCISE TO ASK FOR DELIVERANCE FROM AN UNPROVIDED DEATH.

Hear us, O God of our salvation! and issue not

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the decree for the completion of our days before thou forgivest us our sins; and because penance avails not in hell, and there is no room there for amendment, therefore do we humbly pray and beseech thee here on earth, that, giving us time to pray for pardon, thou wouldst grant us also forgiveness of our sins. Through Christ our Lord. Amen.

Take away, merciful Lord, all errors from thy faithful people; avert from them the sudden destruction of the wasting pestilence; that those whose wanderings thou dost justly chastise, thou wouldst vouchsafe in thy tender pity to cherish when corrected. Through Christ our Lord. Amen.

Ant. Sin no longer, O my soul! think upon the sudden change from sin to endless woe. There, in hell, penance is not accepted, and tears profit not. Turn, then, whilst thou hast time. Cry out and say: Have mercy upon me, O my God!

Ant. In the midst of life we are in death: whom then, O Lord, shall we seek to be our helper, save thee, O Lord! although thou art indeed angry with us because of our sins? O holy God, holy and strong, holy and merciful Saviour! deliver us not over to a bitter death.

V. Lest, overtaken by the day of death, we seek time for penance, and be not able to find it.

R. Hearken, O Lord! and have mercy on us; for we have sinned against thee.

We beseech thee, almighty God, receive in thy fatherly pity thy people flying to thee from thine anger; that they who fear to be chastised by the rod of thy majesty in the suddenness of death, may be made worthy to rejoice in thy gracious pardon. Through Christ our Lord. Amen.

We beseech thee, almighty God, graciously incline

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thine ear to the assembly of thy Church, and let thy mercy prevent thine anger in our behalf; for if thou shouldst mark iniquities, no creature shall be able to stand before thee: but in that marvellous charity, through which thou didst create us, pardon us sinners, and destroy not the work of thine own hands by sudden death. Through Christ our Lord. Amen.

Hear our prayers, O Lord! and enter not into judgment with thy servants; because, as we well know that justice is not in us, so do we acknowledge thee as the fount of mercy whereby we may be washed from our sins, delivered from our infirmities, and especially from sudden death. Through Christ our Lord. Amen.

O God! in whose sight every heart trembles and every conscience is awed: show forth thy mercy upon us thy suppliants, that we, who trust not in the excellence of our own merit, may never know thy judgment in the suddenness of our death, but may receive thy pardon. Through Christ our Lord. Amen.

PRAYER.

Most merciful Lord Jesus, by thy agony and bloody sweat, and by thy death, deliver me, I beseech thee, from a sudden and unprovided death. O most gentle Lord Jesus! by thy cruel and ignominious scourging and crowning with thorns, by thy cross and most bitter passion, and by thy goodness, I humbly pray thee, let me not die unprepared and pass from this life without the holy sacraments. Jesus, my best beloved, my Lord! by all thy labors and sorrows, by thy precious blood and by thy most holy wounds, and by those last words spoken on the cross by thee—"*Deus meus, Deus meus, ut quid dereliquisti me?*" "My God, my God, why hast thou forsaken

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me?"—and again, "*Pater, in manus tuas commendo spiritum meum:*" "Father, into thy hands I commend my spirit,"—most ardently I pray thee, save me from a sudden death. Thy hands, O my Redeemer! have wholly made and formed me: ah! suffer not death to take me unawares; give me, I beseech thee, time for penance; vouchsafe that I may pass from this life happily in thy grace, that I may love thee with my whole heart, and praise and bless thee forever and forever. Amen.

Then say the Our Father *and the* Hail Mary, *each five times, in memory of the passion of our Lord Jesus Christ, and the* Hail Mary, *three times, to the blessed Virgin, our Lady of sorrows.*

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, March 2, 1816, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall make this pious exercise:

AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, on the two feasts of the most Holy Cross (May 3 and Sept. 14), and on Holy Thursday and Good Friday, to all who, having said these prayers, as given above, every day for a year, shall, being truly penitent, after confession and communion, on the last two days above visit the blessed sacrament in the repository, and on the first two visit a church where the blessed sacrament is kept, and pray, for some time, for the intention of his Holiness.

12.

PRAYERS IN VENERATION OF THE MOST HOLY TRINITY, AND IN HONOR OF ALL THE ANGELS AND SAINTS.

I.

In veneration of the Most Holy Trinity.

Te Deum Patrem inge-	Thee, God, the Father

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nitum, te Filium unigenitum, te Spiritum Sanctum Paraclitum, sanctam et individuam Trinitatem, toto corde et ore confitemur, laudamus atque benedicimus: tibi gloria in sæcula.

unbegotten, thee, only begotten Son, thee, Holy Ghost, the Paraclete, holy and undivided Trinity, thee we proclaim with all our heart and soul: we praise thee and we bless thee: glory be to thee forever.

V. Benedicamus Patrem et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in sæcula.

V. Let us bless the Father and the Son, with the Holy Ghost.

R. Let us praise and exalt him forever.

OREMUS.

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem; quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per Christum Dominum nostrum. Amen.

LET US PRAY.

Almighty and eternal God, who hast given thy servants grace, in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of thy majesty to adore thy unity; grant, we beseech thee, that, by the firmness of the same faith, we may be ever secured from all adversities. Through Christ our Lord. Amen.

II.

In honor of all the angels and saints.

Angeli, archangeli,

O ye angels and arch-

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throni et dominationes, principatus et potestates, virtutes cœlorum, Cherubim atque Seraphim, patriarchæ et prophetæ, sancti legis doctores, apostoli, omnes Christi martyres, sancti confessores, virgines Domini, anachoretæ, sanctique omnes, intercedite pro nobis.

V. Omnes sancti et sanctæ Dei.

R. Intercedite pro nobis.

OREMUS.

Omnipotens sempiterne Deus, qui omnium sanctorum tuorum merita nobis prodesse voluisti; quæsumus, ut desideratam nobis tuæ propitiationis abundantiam, multiplicatis intercessoribus largiaris. Per Christum Dominum nostrum. Amen.

angels, thrones and dominations, principalities and powers and heavenly virtues; O ye Cherubim and Seraphim, patriarchs and prophets and holy doctors of the law, ye apostles, and all ye martyrs of Christ, ye holy confessors and virgins of our Lord, ye anchorites and all ye saints, intercede for us.

V. All ye men and women, saints of God,

R. Make intercession for us.

LET US PRAY.

O almighty and eternal God, who didst wish us to be aided by the merits of all thy saints, grant, we beseech thee, that, the number of our intercessors increasing, we may receive abundantly of thy propitiation. Through Christ our Lord. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, July 2, 1816, granted to all the faithful who, with at least contrite heart and devotion, shall every day say all these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS, on all Sundays.

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13.

SPIRITUAL CANTICLES.

The Sovereign Pontiff, Pius VII., in order to encourage the faithful to sing spiritual canticles, and to check, as far as possible, the singing of dangerous profane songs, by a rescript from the Office of the Secretary of Memorials, Jan. 16, 1817, granted:

AN INDULGENCE OF ONE YEAR, every time, to all who shall promote the singing of spiritual canticles.

AN INDULGENCE OF ONE HUNDRED DAYS to all who, with at least contrite heart, shall practise this pious exercise.

A PLENARY INDULGENCE, once a month, to all who, having promoted or practised this pious exercise during the month, shall, on any day, being truly penitent, after confession and communion, pray for the intention of the Sovereign Pontiff.

14.

PRAYER AND EJACULATIONS.

I.

Prayer to the eternal Father.

O Pater misericordiarum, fons omnis boni, te supplex exoro per sacratissimum tuique amantissimum cor Jesu dilectissimi Filii tui, Domini et Redemptoris nostri, in quo tibi semper bene complaces, dignare concedere mihi gratiam vivæ fidei, firmæ spei et ardentis charitatis erga te et proximum meum: insuper gratiam vere do-

O Father of mercies, and source of every good! I humbly beg thee, through the most sacred and most loving heart of Jesus, thy well-beloved Son, our Lord and Redeemer, in whom thou art always well pleased, vouchsafe to grant me the grace of a lively faith, a firm hope and an ardent charity for thee and for my neighbor.

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lendi de omnibus peccatis meis una cum firmissimo proposito, te in posterum numquam offendendi; ut secundum divinum beneplacitum tuum semper vivere, voluntatem tuam sanctissimam corde magno et animo volenti in omnibus adimplere et in amore tuo usque ad finem vitæ meæ perseverare valeam. Amen.

Grant me, besides, the grace of a true sorrow for all my sins, together with a most firm purpose of never offending thee in the future, that I may always live according to thy divine good pleasure, fulfil thy most holy will in all things with a generous and willing heart, and persevere in thy love unto the end of my life. Amen.

II.

Ejaculation to the Blessed Virgin Mary.

O beatissima Virgo Maria, Mater Domini et Redemptoris mei, te quæso, te precor, fac per misericordiam tuam ut in omnibus periculis et necessitatibus animæ meæ ad te confugiam, te orem, te invocem in auxilium mihi.

O most blessed Virgin Mary, Mother of my Lord and Redeemer! I entreat thee and beseech thee to effect by thy mercy that, in all the dangers and necessities of my soul, I may flee to thee, may pray to thee, and call upon thee for help.

The Sovereign Pontiff, Pius VII., by a decree of the S. Congr. of Indulgences, April 21, 1818, granted to all the faithful who, with at least contrite heart and devotion, shall recite this prayer and ejaculation:

AN INDULGENCE OF FORTY DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all who, having

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recited them as above for a month, shall, on any day, being truly penitent, after confession and communion, visit a church and pray there devoutly, for some time, for the intention of his Holiness.

15.

PRAYERS FOR A GOOD DEATH.

I.

To our Lord Jesus Christ.

Lord Jesus, God of goodness, Father of mercies, I stand before thee with a heart humbled, contrite and full of compunction; to thee I commend my last hour, and all that awaits me after it.

When my feet, unable to move, shall warn me that my course is well-nigh run,

Merciful Jesus, have pity upon me.

When my hands, trembling and benumbed, shall no more be able to clasp thee crucified, and I am forced, in spite of myself, to let thee fall upon my bed of pain,

Merciful Jesus, have pity upon me.

When my eyes, dim and distorted through dread of approaching death, shall fix on thee their languid, dying gaze,

Merciful Jesus, have pity upon me.

When my lips, cold and quivering, shall utter for the last time thy most adorable name,

Merciful Jesus, have pity upon me.

When my cheeks, pale and livid, inspire the bystanders with compassion and awe, and my hair,

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bathed in the sweat of death, stands erect on my head and declares that my hour is come,

Merciful Jesus, have pity upon me.

When my ears, soon to be shut forever to the words of men, shall be opened to hear thy voice pronouncing the sentence by which my lot is to be irrevocably fixed for all eternity,

Merciful Jesus, have pity upon me.

When my imagination, preyed upon by horrible and fearful spectres, shall be plunged in mortal woe, and my spirit, stricken with the sight of my ill-doings and the fear of thy justice, shall wrestle with the powers of darkness, striving to take from me the consoling sight of thy mercies and to cast me down headlong into the pit of despair,

Merciful Jesus, have pity upon me.

When my weak heart, borne down with the pain of my disease, shall be overtaken with the horror of death, and be exhausted by the efforts it has made against the enemies of my salvation,

Merciful Jesus, have pity upon me.

When I shed my last tears, the sign of my dissolution, do thou receive them as an expiatory sacrifice, that thus I may expire a victim of penance: in that dread moment,

Merciful Jesus, have pity upon me.

When relatives and friends, standing around me, melt into tears at my sad state, and invoke thee in my behalf,

Merciful Jesus, have pity upon me.

When my senses are gone, and the whole world

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has vanished from my sight, and when, in the anguish of my last agony, and in the fear of death, I groan,

Merciful Jesus, have pity upon me.

When my heart's last sobs shall force my soul to depart from my body, do thou accept these sobs as the offspring of a holy impatience to come to thee; and then do thou,

Merciful Jesus, have pity upon me.

When my soul shall issue forth from my lips forever out of this world, and leave my body pale, cold and lifeless, O do thou accept the dissolution of my being as the homage which I render thy divine majesty; and then do thou,

Merciful Jesus, have pity upon me.

Last of all, when my soul shall appear before thee, and shall see for the first time the immortal brightness of thy majesty, O cast it not away from thy presence, but vouchsafe to receive me into the loving bosom of thy mercy, there forever to sing thy praises.

Merciful Jesus, have pity upon me.

II.

To the eternal Father.

O God, who, while condemning all men once to die, hast yet concealed from them the moment and the hour of their death: grant that, spending all the days of my life in justice and in holiness, I may be made worthy to depart out of this world in thy holy love. Through the merits of our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost. Amen.

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The Sovereign Pontiff, Leo XII., by a rescript of the S. Congr. of Indulgences, Aug. 11, 1824, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers, and pray, for some time, for the intention of his Holiness:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who shall have said them every day for a month, on any day, when truly contrite, after confession and communion, they shall visit a church or public oratory, and offer up devout prayer to God for the intention of the Sovereign Pontiff.

16.

INVOCATIONS AND PETITIONS.

O Father, O Son, O Holy Ghost, O most Holy Trinity, O Jesus, O Mary!

Blessed angels, and all ye saints of paradise, obtain for me these graces, which I ask by the most precious blood of Jesus Christ:

1. To do always the will of God.
2. To remain always united with God.
3. To think of no other than of God.
4. To love God alone.
5. To do all for God.
6. To seek only the glory of God.
7. To become a saint for God only.
8. To understand well my own nothingness.
9. To know better and better the will of God.
10. (*Here ask some special grace according to your own necessities.*)

Most holy Mary, offer to the eternal Father the most precious blood of Jesus Christ for my soul, for the holy souls in purgatory, for the needs of holy Church, for the conversion of sinners, for all the world.

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Here recite, three times, Glory be to the Father, *in honor of the precious blood of Jesus Christ! one* Hail Mary *to the sorrowful Mother, and* Eternal rest, etc., *for the holy souls in purgatory.*

The Sovereign Pontiff, Pope Leo XII., by a decree of the S. Congr. of Indulgences, March 3, 1827, granted to all the faithful who, with contrite hearts, devoutly recite the above invocations and petitions, and pray, for some space of time, according to the intention of his Holiness:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on one of the three last days of the month, to those who, having recited them daily during the month, truly penitent, having confessed and communicated, shall visit some church or public oratory, and pray there, for some space of time, according to the intention of his Holiness.

17.

PRAYERS IN TIMES OF CALAMITY.

Mercy of our God, embrace us and deliver us from every plague.

Glory be to the Father, etc.

Eternal Father, sign us with the blood of the immaculate Lamb, as thou didst sign the dwellings of thy people.

Glory be to the Father, etc.

Most precious blood of Jesus our Lord, cry for mercy for us to thy divine Father, and deliver us.

Glory be to the Father, etc.

Wounds of my Jesus, mouths of love and mercy, speak for us, in pity, to the eternal Father, hide us within yourselves, and deliver us.

Glory be to the Father, etc.

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Eternal Father, Jesus is ours; ours his blood, ours his infinite merits; to thee we offer ourselves wholly: then, if thou dost love him, and dost hold dear so great an offering, thou oughtest to deliver us; and for this we hope with fullest confidence.

Glory be to the Father, etc.

Eternal Father, thou desirest not the death of a sinner, but rather that he be converted and live: in thy mercy grant that we may live and be ever thine.

Glory be to the Father, etc.

Salva nos, Christe Salvator, per virtutem sanctæ crucis; qui salvasti Petrum in mari, miserere nobis.	Save us, Christ our Saviour, by the virtue of thy holy cross; thou who didst save Peter in the sea, have mercy on us.

Mary, mother of mercy, pray for us, and we shall be delivered.

Mary, our advocate, speak for us, and we shall be saved.

The Lord justly scourgeth us for our sins; but do thou, O Mary! plead for us, for thou art our tender mother.

Mary, in thy Jesus and in thee, have we put our hope: O let us never be confounded!

Salve Regina, etc.

The Sovereign Pontiff, Gregory XVI., by a rescript of the S. Congr. of Indulgences, Aug. 21, 1837, granted to all who, with at least contrite heart and devotion, shall say these prayers:

AN INDULGENCE OF FORTY DAYS, once a day.

18.

PRAYERS FOR THE CONVERSION OF JAPAN.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr.

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of Propaganda Fide, Nov. 14, 1847, granted to all the faithful who, with contrite hearts, shall devoutly pray for the conversion of Japan, or shall exhort others to pray for the conversion of that empire:

AN INDULGENCE OF FORTY DAYS, each time.

A PLENARY INDULGENCE, twice a year, on two days of their own choice, provided that, truly penitent, having confessed and communicated, they shall visit some church, and there pray as above.

19.

PRAYER FOR TIMES OF AFFLICTION AND TROUBLE.

Adjuva nos, Deus salutaris noster, et propter gloriam nominis tui, libera nos: et propitius esto peccatis nostris propter nomen tuum.

Help us, O God of our salvation! and for the glory of thy name deliver us: be merciful to our sins for thy name's sake.

Ps. 53.

Deus, in nomine tuo salvum me fac: et in virtute tua judica me.

Deus, exaudi orationem meam: auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me: et Dominus susceptor est animæ meæ.

Save me, O Lord! in thy name; and judge me in thy strength.

O God! hear my prayer; give ear to the words of my mouth.

For strangers have risen up against me, and the mighty have sought after my soul, and they have not set God before their eyes.

For behold, God is my helper, and the Lord is the protector of my soul.

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Averte mala inimicis meis: et in veritate tua disperde illos.

Voluntarie sacrificabo tibi et confitebor nomini tuo, Domine, quoniam bonum est.

Quoniam ex omni tribulatione eripuisti me, et super inimicos meos despexit oculus meus.

Gloria Patri, etc.

V. Propter gloriam nominis tui, libera nos;

R. Et propitius esto peccatis nostris propter nomen tuum.

OREMUS.

Preces populi tui, quæsumus, Domine, clementer exaudi, ut qui juste pro peccatis nostris affligimur, pro gloria nominis tui misericorditer liberemur. Per Christum Dominum nostrum.

R. Amen.

Te ergo quæsumus tuis famulis subveni, quos pretioso sanguine redemisti.

Turn away evil from me upon my enemies, and scatter them in thy truth.

I will freely sacrifice to thee; and will give praise, O God! to thy name, because it is good.

For thou hast delivered me out of all my trouble, and mine eye hath looked down upon mine enemies.

Glory be to the Father, etc.

V. For the glory of thy name, deliver us;

R. And deal mercifully with our sins for thy name's sake.

LET US PRAY.

Lord, we beseech thee, in thy pity hear the prayers of thy people; that we who suffer justly for our sins, may, for the glory of thy name, mercifully be delivered. Through Christ our Lord.

R. Amen.

We beseech thee, therefore, help thy servants, whom thou hast redeemed with thy precious blood.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Nov. 8, 1849, granted to all the faithful, as often

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as, with at least contrite heart and devotion, they shall say these prayers:

AN INDULGENCE OF ONE HUNDRED DAYS.

20.

OFFERINGS AND PRAYERS.

I.

Offerings to the Three Divine Persons.

I. Eternal Father, I offer thee the precious blood of Jesus Christ, in union with the blessed immaculate Virgin, all the blessed in heaven, and all the elect upon earth, in thanksgiving for the gifts and privileges with which thou hast enriched Mary as thy most obedient daughter, and particularly for her immaculate conception. I also offer thee this precious blood for the conversion of poor sinners, for the propagation and exaltation of the holy Church, for the preservation and prosperity of the Sovereign Pontiff, and according to his intention.

Glory be to the Father, etc.

II. Eternal Lord incarnate, I offer thee thy most precious blood, in union with the holy and immaculate Virgin, all the blessed in heaven, and elect upon earth, in thanksgiving for all the gifts and privileges with which thou hast enriched Mary as thy most loving mother, and particularly for her immaculate conception. I also offer thee this precious blood for the conversion of poor sinners, for the propagation and exaltation of the holy Church, for the preservation and prosperity of the Sovereign Pontiff, and according to his intention.

Glory be to the Father, etc.

III. Eternal Holy Spirit, I offer thee the most

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precious blood of Jesus Christ, in union with the holy and immaculate Virgin, all the saints in heaven, and all the blessed upon earth, in thanksgiving for the gifts and privileges with which thou hast enriched Mary as thy most faithful spouse, and particularly for her immaculate conception. I also offer thee this precious blood for the conversion of poor sinners, for the propagation and exaltation of holy Church, for the preservation and prosperity of the Sovereign Pontiff, and according to his intention.

Glory be to the Father, etc.

II.

Prayer to the most holy Virgin.

Immaculate mother of God! most holy Virgin Mary, by the love thou bearest for God, and through gratitude for the many graces and favors by which thou hast been enriched by him, particularly for the singular privilege of thy immaculate conception, and by the infinite merits of Jesus Christ, thy divine Son and my Lord, I pray and conjure thee to obtain for me a perfect and constant devotion to thee, and a full confidence of receiving by thy most powerful intercession all the graces which I ask. Secure, henceforth, of obtaining them through thy motherly goodness, with a heart full of joy and gratitude, I venerate thee, repeating the salutation of the archangel Gabriel:

Hail Mary, etc.

The Sovereign Pontiff, Pius IX., by a rescript of his own hand, June 18, 1854, granted to all the faithful, each time that, with contrite hearts, they should devoutly recite the above offerings and prayers:

AN INDULGENCE OF THREE HUNDRED DAYS.

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A PLENARY INDULGENCE to those who, for the space of one month, recite them daily as above, to be gained upon the day when, truly penitent, they go to confession and communion, and visit some church or public oratory, and there pray devoutly, for some space of time, according to the intention of his Holiness.

21.

OTHER PRAYERS FOR TIMES OF AFFLICTION AND TROUBLE.

Jesus Christus, rex gloriæ, venit in pace.	Jesus Christ, the king of glory, comes in peace.
Deus homo factus est.	God was made man.
Verbum caro factum est.	The Word was made flesh.
Christus de Maria Virgine natus est.	Christ was born of the Virgin Mary.
Christus per medium illorum ibat in pace.	Christ went through the midst of them in peace.
Christus crucifixus est.	Christ was crucified.
Christus mortuus est.	Christ died.
Christus sepultus est.	Christ was buried.
Christus resurrexit.	Christ rose from the dead.
Christus ascendit in cœlum.	Christ ascended into heaven.
Christus vincit.	Christ is victorious.
Christus regnat.	Christ reigns.
Christus imperat.	Christ is Lord of all.
Christus ab omni malo nos defendat.	May Christ defend us from all evil.
Jesus nobiscum est.	Jesus is with us.

Our Father, Hail Mary, Glory be to the Father.

Eternal Father, by the blood of Jesus, have mercy;

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sign us with the blood of the immaculate Lamb, Jesus Christ, as thou didst sign the people of Israel, in order to deliver them from death: and do thou, Mary, mother of mercy, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be to the Father, etc.

Eternal Father, by the blood of Jesus, have mercy; save us from the shipwreck of the world, as thou didst save Noe from the universal deluge: and do thou, Mary, ark of salvation, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be to the Father, etc.

Eternal Father, by the blood of Jesus, have mercy; deliver us from the plagues which we have deserved for our sins, as thou didst deliver Lot from the flames of Sodom: and do thou, Mary, our advocate, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be to the Father, etc.

Eternal Father, by the blood of Jesus, have mercy; comfort us under our present necessities and troubles, as thou didst comfort Job, Anna, and Tobias in their afflictions: and do thou, Mary, comforter of the afflicted, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be to the Father, etc.

Eternal Father, by the blood of Jesus, have mercy; thou who desirest not the death of a sinner, but rather that he be converted and live, grant us through thy mercy time for penance; that, filled with contrition for our sins, which are the cause of all our evils, we may live in the holy faith, hope, charity, and

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peace of our Lord Jesus Christ: and do thou, Mary, refuge of sinners, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be to the Father, etc.

Precious blood of Jesus, our love, cry unto the divine Father for mercy, pardon, grace, and peace for us, and for all the world.

Glory be to the Father, etc.

Mary, our mother and our hope, pray to God for us, for . . . ., and for all, and obtain for us the grace we ask.

Glory be to the Father, etc.

Eternal Father, I offer thee the blood of Jesus Christ in discharge of all my debt of sin, for the wants of holy Church, and for the conversion of sinners.

Mary immaculate, mother of God, pray to Jesus for us, for . . . ., and for all. Jesus and Mary, mercy!

S. Michael the archangel, S. Joseph, SS. Peter and Paul, protectors of all the faithful in the Church of God, and all ye angels and saints of paradise, pray to God, and, by your intercession, obtain grace and mercy for me, for . . . ., and for all. Amen.

His Holiness, Pope Pius IX., by a rescript of his Eminence, the Cardinal Vicar, Aug. 5, 1854, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers, so efficaciously worded by S. Benedict Joseph Labre:

AN INDULGENCE OF ONE HUNDRED DAYS.

22.

PRAYERS TO OBTAIN PURITY.

I. O Jesus, Son of the living God, brightness of

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eternal light, who from all eternity wast begotten most pure in the bosom of the eternal Father, and who in time didst will to be born of a most pure and immaculate virgin: I, thy most frail creature, with all my heart beseech thee to preserve me pure in soul and body, and to make holy purity flourish abundantly in thy holy Church, for thy greater glory and the salvation of the souls redeemed by thee.

II. O Mary ever virgin, most pure and immaculate daughter of the eternal Father, mother of the eternal Son, spouse of the Holy Ghost, august and living temple of the most blessed Trinity, lily of purity, and mirror without spot: obtain for me, O dear mother! from your good Jesus and mine, purity of soul and body; and beg of him to make this virtue flourish more and more in all classes of the faithful.

III. O most chaste spouse of Mary immaculate, glorious S. Joseph, who didst merit at the hands of God the singular honor of being the foster-father of Innocence itself, Christ Jesus, and the spotless guardian of the Virgin of virgins: obtain for me the love of Jesus, my God and Saviour, and the special protection of Mary, my most holy mother; and procure, O holy Joseph, protector of all chaste souls! that thy chosen virtue of holy purity be better loved by me and by all men.

IV. And thou, all on fire with love for Jesus. Mary and Joseph, model of Christian modesty and restorer in your time of piety and good morals, our special advocate and example, S. Bernardine: present our prayers to the Holy Family, and beg of them that. with piety and the fear of God, holy purity in soul and body may reign in all Christian families, and in all who are children of the holy Roman Church, our mother. Amen.

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His Holiness, Pope Pius IX., by a rescript of the Sacred Penitentiary, Feb. 26, 1862, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these prayers:

AN INDULGENCE OF THREE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, on any day, to all those who, having said these prayers every day for a month, being truly penitent, shall confess their sins and receive holy communion.

23.

PRAISES TO THE NAMES OF JESUS AND MARY.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, Sep. 26, 1864, extended to all the faithful who devoutly salute each other, saying, the one, "*Praised be Jesus Christ*," and the other, replying, "*Now and forever*," or other similar words:

AN INDULGENCE OF FIFTY DAYS, each time, which the Sovereign Pontiff, Clement XIII., by bull of Nov. 30, 1762, had already granted to religious of the Carmelite Order who saluted each other with the words, *Praised be Jesus and Mary.*

24.

THE GRADUAL AND PENITENTIAL PSALMS.

S. Pius V., in the bull, *Quod a nobis*, July 9, 1568, granted to all the faithful who are bound to say the Gradual or Penitential Psalms, on the days prescribed by the rubrics of the Roman Breviary, provided they say them with devotion:

AN INDULGENCE OF FIFTY DAYS.

The same holy Pontiff, by the bull, *Superni Omnipotentis Dei*, April 5, 1571, granted to those who shall say them, at any time, for their own devotion:

AN INDULGENCE OF FIFTY DAYS.

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25.

PRAYER TO IMPLORE THE CONVERSION OF AFRICA.

Oremus et pro miserrimis Africæ populis, ut Deus omnipotens tandem aliquando auferat maledictionem Chami a cordibus eorum detque illis benedictionem, unice in Jesu Christo, Deo et Domino nostro consequendam.

Let us pray for the most wretched people in Africa, that almighty God may at length move the curse of Cham from their hearts, and grant them the blessing to be found only in Jesus Christ, our God and Lord.

OREMUS.

Domine Jesu Christe unice Salvator universi generis humani, qui jam "dominaris a mari usque ad mare et a flumine usque ad terminos orbis terrarum," aperi propitius sacratissimum cor tuum etiam miserrimis Africæ animabus, quæ adhuc in tenebris et umbra mortis sedent; ut intercedente piissima Virgine Maria Matre tua immaculata, ejusque sponso gloriosissimo beato Joseph, relictis idolis, coram te procidant Africani et

LET US PRAY.

Lord Jesus Christ, the only Saviour of the entire human race, who already rulest from sea to sea, and from the river to the ends of the earth, open propitiously thy sacred heart also to the most wretched souls of Africa, who are still seated in the darkness and the shadow of death, that, through the intercession of the most pious Virgin Mary, thy immaculate mother, and of her most glorious spouse, S. Joseph, the Africans, having aban-

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Ecclesiæ tuæ sanctæ aggregentur. Qui vivis, etc.	doned their idols, may prostrate themselves before thee, and be joined to thy holy Church. Who livest, etc.
Pater, Ave, et Gloria.	*Our Father*, *Hail Mary*, and *Glory be to the Father*.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, June 23, 1885, granted to all the faithful who, with at least contrite heart and devotion, shall recite this prayer, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father:*

AN INDULGENCE OF THREE HUNDRED DAYS, each time.

A PLENARY INDULGENCE, once a month, if, having recited it as above, at least once a day for a month, on any day, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

His Holiness, also by a rescript of the S. Congr. of Indulgences, March 29, 1889, granted that all the faithful who were illiterate or who did not have at hand a copy of the above prayer could gain the same indulgence by reciting two *Our Fathers*, *Hail Marys* and *Glories*.

26.

A NIGHT PRAYER BY S. ALPHONUS DE' LIGUORI.

Jesus Christ, my God, I adore thee and I thank thee for all the graces thou hast bestowed on me this day. I offer to thee my sleep and every moment of this night, and I beseech thee to keep me free from sin. To secure this I place myself within thy sacred side and under the protecting mantle of our Lady, my Mother. May thy holy angels help me and keep me in peace, and may thy blessing be upon me.

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His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 30, 1893, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF SIXTY DAYS, once a day.

27.

A PRAYER FOR CONVERSION OF THE ISRAELITES.

God of goodness and Father of mercies, we beseech thee, by the Immaculate Heart of Mary, and through the intercession of the Patriarchs and of the holy Apostles, to look with compassion upon the remnant of Israel, that they may come to know our only Saviour, Jesus Christ, and may be made partakers of the priceless graces of redemption. Amen.

Pater demitte illis, non enim sciunt quid faciunt.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, July 15, 1893, granted to the faithful who shall recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

28.

PRAISES TO JESUS CHRIST AND TO MARY MOST HOLY.

I.

Praises to Jesus Christ.

Praised	be	Jesus,	Son of God.	Jesus	be	ever	praised.
"	"	"	True God and true man.	"	"	"	"
"	"	"	Author of life.	"	"	"	"
"	"	"	Eternal wisdom.	"	"	"	"
"	"	"	Infinite goodness.	"	"	"	"
"	"	"	God of peace.	"	"	"	"
"	"	"	Good Shepherd.	"	"	"	"

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Praised be Jesus,	Most loving Father.	Jesus be ever praised.
" " "	Our Saviour.	" " " "
" " "	Our hope.	" " " "
" " "	Our love.	" " " "
" " "	Our life.	" " " "
" " "	Our beginning.	" " " "
" " "	Our end.	" " " "

II.

Praises to Mary Most Holy.

Praised be Mary,	Daughter of the eternal Father.	Mary be ever praised.
" " "	Mother of the Incarnate Word.	" " " "
" " "	Spouse of the Holy Ghost.	" " " "
" " "	Co-redemptrice of the world.	" " " "
" " "	Immaculate Queen.	" " " "
" " "	Filled with peace.	" " " "
" " "	Refuge of sinners.	" " " "
" " "	Most clement Mother.	" " " "
" " "	Consoler of the miserable.	" " " "
" " "	Salvation of the afflicted.	" " " "

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Praised be Mary,			Star propitious in evils.	Mary be ever praised.			
"	"	"	Secure harbor of the traveller.	"	"	"	"
"	"	"	Our comfort in life.	"	"	"	"
"	"	"	Our hope in death.	"	"	"	"

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, July 18, 1885, granted to all the faithful who, with contrite hearts, devoutly recite the above praises to Jesus Christ and to Mary most holy:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

29.

PIOUS EXERCISE OF THE CHRISTIAN ACTS.

This pious exercise consists in the repetition, thirty-three times, of the following prayer, and the saying of the *Glory be to the Father*, once at every eleventh time.

Deus meus credo in te, spero in te, amo te super omnia ex tota anima mea, ex toto corde meo, ex totis viribus meis: amo te quia es infinite bonus et dignus qui ameris; et quia amo te, me pœnitet ex toto corde te offendisse: miserere mihi peccatori. Amen.

O my God I believe in thee, I hope in thee, I love thee above all things with my whole soul, with my whole heart, with all my strength: I love thee because thou art infinitely good and worthy of being loved; and because I love thee, I grieve with my whole heart for having offended thee: have mercy on me, a sinner. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr.

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of Indulgences, Nov. 21, 1885, granted to all the faithful who, with at least contrite heart and devotion, shall make this pious exercise of the Christian Acts:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on one Sunday in the month, to all who shall make this pious exercise every day for a month, if, being truly penitent, after confession and communion, they visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

30.

FOR ASSISTANCE AT A FIRST MASS.

In order that the dignity of the Catholic priesthood, which, in these, our times, and amongst almost all nations, every effort is made to depreciate and debase, may ever remain venerable in the estimation of the faithful, his Holiness, Pope Leo XIII., by a decree of the S. Congr. of Indulgences, Jan. 16, 1886, granted:

A PLENARY INDULGENCE, to all the relatives of the new priest, to the third degree inclusive, who shall devoutly assist at his first mass, provided that, having confessed and communicated, they say some prayers for the intention of his Holiness.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, to all the rest of the faithful who also assist at it, provided that, with contrite hearts, they pray devoutly for the intention of his Holiness.

31.

A PRAYER TO THE HOLY FAMILY FOR THE FULFILMENT OF OUR CHRISTIAN DUTIES.

Jesus, Mary and Joseph, bless us and grant us the grace to love our Holy Church as we ought above all earthly things, and to show our love for it always and with the evidence of deeds.

Our Father, *Hail Mary* and *Glory be to the Father*.

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Jesus, Mary and Joseph, bless us and grant us the grace to profess, as we ought, openly, with courage and without human respect, the faith we received as a gift with holy baptism.

Our Father, *Hail Mary* and *Glory be to the Father.*

Jesus, Mary and Joseph, bless us and grant us the grace to co-operate in the defense and the propagation of the faith, as we ought, in the manner proper to us, by means of our words, our substance, and even the sacrifice of life itself.

Our Father, *Hail Mary* and *Glory be to the Father.*

Jesus, Mary and Joseph, bless us and grant us the grace to love one another as we ought, and bring us into perfect harmony of thought, will and action, under the guidance and direction of our consecrated pastors.

Our Father, *Hail Mary* and *Glory be to the Father.*

Jesus, Mary and Joseph, bless us and grant us the grace to bring our life, as we ought, into perfect conformity with the precepts of the law of God and of the church, that so we may always live by the charity of which they are the expression. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, May 17, 1890, granted to the faithful who shall recite the above prayers

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

32.

PRAYER FOR A CHRISTIAN FAMILY.

God of goodness and mercy, we commend to thy all-powerful protection our home, our family and all that we possess. Bless us all as thou didst bless the holy family of Nazareth.

O Jesus, our most holy Redeemer, by the love with which thou didst become man in order to save

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us, by the mercy through which thou didst die for us upon the cross, we entreat thee to bless our home, our family, our household. Preserve us from all evil and from the snares of men; preserve us from lightning and hail and fire, from flood and from the rage of the elements; preserve us from thy wrath, from all hatred and from the evil intentions of our enemies, from plague, famine and war. Let no one of us die without the Holy Sacraments. Bless us, that we may always openly confess our faith which is to sanctify us, that we may never falter in our hope, even amid pain and affliction, that we may ever grow in love for thee and in charity toward our neighbor.

O, Jesus, bless us, protect us.

O, Mary, Mother of grace and mercy, bless us, protect us against the evil spirit; lead us by the hand through this vale of tears; reconcile us with thy divine Son; commend us to him, that we may be made worthy of his promises.

Saint Joseph, reputed father of our Saviour, guardian of his most holy Mother, head of the holy family, intercede for us, bless and protect our home always.

Saint Michael, defend us against all the wicked wiles of hell.

Saint Gabriel, obtain for us that we may understand the holy will of God.

Saint Raphael, preserve us from ill health and all danger to life.

Holy Guardian Angels, keep us day and night in the way to salvation.

Holy Patrons, pray for us before the throne of God.

Bless this house, thou, God our Father, who didst create us; thou, divine Son, who didst suffer for us

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on the cross; thou, Holy Spirit, who didst sanctify us in baptism. May God, in his three Divine Persons, preserve our body, purify our soul, direct our heart, and lead us to life everlasting.

Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, January 19, 1889, granted to the faithful who recite the above prayer

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

33.

FOR THE SOVEREIGN PONTIFF.

V. Oremus pro Pontifice nostro. . . .

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Let us pray for our Pontiff. . . .

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies.

Our Father and *Hail Mary.*

His Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, granted to all the faithful who, with at least contrite heart and devotion, shall say this versicle and response, with the *Our Father* and the *Hail Mary*, for the welfare of the Sovereign Pontiff:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, once a month, to all those who, having said these prayers every day for a month, shall, on any day, being truly penitent, after confession and communion, visit a public church, and pray there for the intention of the Sovereign Pontiff.

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34.

A PRAYER OF S. THOMAS AQUINAS FOR A HOLY LIFE.

Concede mihi, misericors Deus, quae tibi suut placita, ardenter concupiscere, prudenter investigare, veraciter agnoscere, et perfecte adimplere ad laudem et gloriam nominis tui. Ordina, Deus meus, statum meum: et quod a me requiris, ut faciam, tribue ut sciam; et da exequi sicut oportet et expedit animae meae.

Da mihi, Dominus Deus meus, inter prospera et adversa non deficere, ut ni illis non extollar, et in istis non deprimar. De nullo guadiam vel doleam, nisi quod ducat ad te, vel displicere timeam nisi tibi.

Vilescant mihi Domine, omnia transitoria, et cara mihi sint omnia aeterna.

Taedeat me guadii quod est sine te, nec aliud cupiam quod est extra te; Delectet me Domine, labor qui est pro te; et taediosa sit mihi omnis quies, quae est sine te. Da mihi, Deus meus, cor meum ad te dirigere, et in defectione mea cum emendationis proposito constanter dolere. Fac me, Domine Deus meus, obedientem sine contradictione, pauperem sine dejectione. castum sine corruptione, patientem sine murmuratione, humilem sine fictione, hilarem sine dissolutione, maturum sine gravidine, agilem sine levitate, timentem te sine desperatione, veracem sine duplicitate, operantem bona sine praesumptione, proximum corripere sine elatione, ipsum aedificare verbo et exemplo, sine simulatione. Da mihi, Domine Deus, cor pervigil, quod nulla abducat a te curiosa cogitatio: da nobile, quod nulla deorsum trahat indigna affectio: da rectum, quod nulla seorsum obliquet sinistra intentio: da firmum, quod nulla frangat tribulatio: da liberum, quod nulla sibi vindicet violenta affectio.

Largire mihi, Domine Deus meus, intellectum te

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cognoscentem, diligentiam te quaerentem, sapientiam te invenientem, conversationem tibi placentem, perseverantiam fidenter te expectantem, et fiduciam te finaliter amplectentem. Da tuis poenis hic affligi per poenitentiam, tuis beneficiis in via uti per gratiam, tuis guadiis in patria perfrui per gloriam: Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

SAME PRAYER IN ENGLISH.

Grant me, O merciful God, that what is pleasing to thee I may ardently desire, prudently inquire, truthfully acknowledge, and perfectly accomplish for the praise and glory of thy name. Ordain, O my God, my whole life, and what thou requirest that I should do, grant me to know it and to fulfil as is meet and profitable to my soul. Give me thy grace, O Lord my God, that I may not fail in prosperity or in adversity, avoiding pride in the former and discouragement in the latter. May I rejoice in nothing but what leads to thee, grieve for nothing but what turns away from thee. May I wish to please or displease no one but thee.

May I despise, O Lord, all transitory things, and prize only that which is eternal. May I shun any joy that is without thee, nor wish for anything outside of thee. May I delight in any work taken up for thee, and tire of any rest which is without thee. Grant me, O my God, to direct my heart toward thee, and in my failings constantly grieve, with the purpose of amendment.

Make me, O Lord my God, obedient without contradicting, poor without depression, chaste without corruption, patient without murmuring, humble without pretence, cheerful without dissipation, mature without dullness, prompt without levity, fearing thee without despair, truthful without duplicity, doing

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good without presumption, correcting my neighbor without haughtiness, and edifying him by word and example without hypocrisy.

Give me, O Lord God, a watchful heart, which no curious thought will turn away from thee; a noble heart, which no unworthy affection will drag down; a righteous heart, which no irregular intention will twist aside; a firm heart, which no tribulation will break; a free heart, which no violent affection will claim for itself.

Grant me finally, O Lord my God, science in knowing thee, diligence in seeking thee, wisdom in finding thee, a conduct pleasing to thee, a perseverance trustfully awaiting thee, and a confidence finally embracing thee. May I endure thy punishments by penitence; profit by thy benefits by grace in this world, and enjoy thy blessedness by glory in the next: Who livest and reignest, true God, forever and ever. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Jan. 17, 1888, has granted to the faithful who shall say the above prayer

AN INDULGENCE OF THREE YEARS, once a day.

35.

FOR READING THE HOLY GOSPEL.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, December 13, 1898, granted to the faithful who spend at least a quarter of an hour in reading the Holy Gospel

AN INDULGENCE OF THREE HUNDRED DAYS, once a day;

A PLENARY INDULGENCE once a month, on any day of the month, to those who shall have spent a quarter of an hour a day on every day of the month in reading the Holy Gospel, on the usual conditions—Confession and Communion, and praying for the intention of the Sovereign Pontiff.

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36.

PRAYER AGAINST PLAGUES AND PUBLIC CALAMITIES.

O Lord Jesus Christ, true God and true Man, holy God, great God, immortal God, have mercy on us and on all mankind: free us from our sins and weaknesses by thy most precious blood, now and forever, that we may live in thy holy peace and charity, in time and in eternity. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, June 22, 1888, has granted to the faithful who shall recite the above prayer, attributed to St. Benedict Joseph Labre

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

37.

A PRAYER FOR THE CONVERSION OF THE FREEMASONS.

Domine Jesu Christe, qui omnipotentiam tuam parcendo maxime et miserando manifestas; tu qui dixisti: *Orate pro persequentibus et calumniantibus vos*, clementiam Cordis tui sacratissimi imploramus erga animas ad imaginem Dei conditas, sed miserrime perfidis *muratorum* illecebus deceptas, et in viam perditionis magis ac magis ambulantes. Noli ultra permittere ut Ecclesia, Sponsa tua, ab eis opprimatur; sed intercessione Beatissimae Virginis Mariae Matris tuae et justorum precibus placatus recordare misencordiae tuae infinitae; et perversitatis eorum oblitus effice ut ipsi quoque ad te redeant, per amplissimum poemitentiam Ecelesiam consolentur, facinora reparent, aeternitatisque gloriam consequantur. Qui vivis et regnas in saecula saeculorum. Amen.

His Holiness, Leo XIII., by a brief, August 16, 1898, granted to the faithful who recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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38.

PRAYER FOR BENEFACTORS.

Vouchsafe, O Lord, to reward with eternal life all those who do us good, for thy name's sake. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 17, 1892, has granted to the faithful who shall say the above prayer

AN INDULGENCE OF FIFTY DAYS, twice a day.

39.

VISIT TO THE SICK IN HOSPITALS.

His Holiness, Pius VI., by decree of the Cardinal Vicar dated February 28, 1778, has granted to the faithful who shall visit the hospitals to practice acts of charity toward the sick

AN INDULGENCE OF ONE HUNDRED DAYS, each time.

40.

PIOUS PRACTICES FOR THE PROPAGATION OF THE FAITH.

His Holiness, Pius IX., by a rescript of the S. Congr. of the Propaganda, April 26, 1857, has granted to the faithful who shall say three Hail Marys, and at the same time assist the holy missions by donations, by aiding their works, or by exhorting others to do so,

AN INDULGENCE OF THREE HUNDRED DAYS, each time;

A PLENARY INDULGENCE, three times a year, viz.: on the feasts of the Immaculate Conception, of S. Joseph and of S. Francis Xavier, or on any day of the octave of these feasts. Conditions: Confession, communion and prayer for the intention of the Sovereign Pontiff.

41.

PRAYER AFTER THE DIVINE OFFICE, OR THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY.

To the most holy and undivided Trinity, to the humanity of our Lord Jesus Christ crucified, to the fruitful purity of the most blessed and glorious ever

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Virgin Mary, and to all the saints, be everlasting praise, honor, power and glory from every creature, and to us the remission of all our sins, forever and ever. Amen.

V. Blessed is the womb of the Virgin Mary that bore the Son of the Eternal Father.

R. And blessed are the breasts that suckled Christ the Lord.

Our Father, Hail Mary.

His Holiness, Leo X., has granted to all persons who are bound to recite the Divine Office, or the Office of the Blessed Virgin, and who shall say the above prayer *on their knees*, THE REMISSION OF ALL TEMPORAL PUNISHMENTS incurred by any defects or faults committed through human frailty during said recitation.

Later, Pius IX., by a decree of the S. Congr. of Indulgences, dated July 26, 1855, has granted that said prayer be recited *without kneeling* by those prevented by sickness.

42.

PRAYER FOR THE INCREASE AND PROPAGATION OF PIETY AND OF THE CATHOLIC FAITH.

Eternal Father, by thy infinite mercy and by the infinite merits of thy divine Son Jesus, bring all souls to the knowledge and love of thee, since it is thy will that all should be saved.

Gloria Patri.

Per Sacrosancta humanae Redemptionis Mysteria, mitte Domine operarios in missem tuam, et parce populo tuo.

Eternal Word incarnate, Redeemer of the human race, deign to convert all souls to thee, since for them thou wast obedient even to the death of the cross.

Gloria Patri.

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Per merita et intercessionem Sanctissimae Genitricis tuae, et omnium Angelorum ac Sanctorum, mitte Domine operarios in messem tuam, et parce populo tuo.

Holy Divine Spirit, by the infinite merits of the passion and death of Jesus Christ, deign to pour abroad thy most ardent and omnipotent charity into all hearts, that so there may be one fold and one shepherd in the whole world, and we may all come to sing thy divine mercies in heaven for ever. Amen.

Gloria Patri.

Regina Apostolorum, et omnes Angeli et Sancti, rogate Dominum messis, ut mittat operarios in messem suam, et parcat populo suo: ut omnes cum Ipso, et Patre, et Spiritu Sancto guadere possimus in saecula saeculorum. Amen.

Immaculate Mother of God, Queen of Apostles, I know that the divine precept which requires me to love my neighbor as myself puts upon me the obligation of assuring by every possible means not only my own eternal salvation, but likewise that of my neighbor. But I confess that my sins have made me most unworthy of the grace necessary to work efficiently and constantly for the eternal salvation of my own soul and for that of my relations and fellow-men, especially by promoting good works, and to multiply the means, spiritual and temporal, that would avail to revive faith and to rekindle charity among Catholics and to spread this abroad through the whole world. Still, do thou, my Mother, obtain for me this grace through the mercy of God and the infinite merits of Jesus Christ; and in union with the whole court of

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heaven and all the just souls that are and shall be in the church of God, I purpose to offer up at every moment, now and always, those same merits of Jesus in thanksgiving, as if thou hadst obtained all this for me and for all, as thou didst for the Holy Apostles. And so, confiding in thy powerful intercession, I resolve that whatever God may bestow upon me of power, talents, learning, earthly goods, profession, health, sickness, and trials, I shall always use for the greater glory of God and for the eternal salvation of myself and my neighbor; to this end especially I desire to direct all that helps to the propagation of piety and of the holy faith throughout the world. And if I have nothing else to apply to this purpose, I shall never cease at least to pray that there may be one Fold and one Shepherd; and so I hope to be admitted into heaven to enjoy the fruit of the Apostolate of Jesus Christ for all eternity. Amen.

Three times *Hail Mary* and one *Gloria.*

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, January 23, 1894, granted to the faithful who recite the above prayers composed by the ven. servant of God, D. Vincenzo Pallotti,

AN INDULGENCE OF SEVEN YEARS AND AS MANY QUARANTINES, once a day;

A PLENARY INDULGENCE once a month to those who shall have recited it every day during the entire month, on the usual conditions—Confession and Communion, and praying for the intention of His Holiness.

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APPENDIX OF INDULGENCED PRAYERS AND PIOUS EXERCISES FOR CERTAIN CLASSES OF PERSONS.

I.

PRAYERS TO BE SAID BY PRIESTS.

1.

MAKING OF THE INTENTION BEFORE MASS.

Ego volo celebrare missam, et conficere corpus et sanguinem Domini nostri Jesu Christi juxta ritum sanctæ Romanæ Ecclesiæ ad laudem omnipotentis Dei, totiusque curiæ triumphantis, ad utilitatem meam, totiusque curiæ militantis; pro omnibus, qui se commendarunt orationibus meis in genere et in specie, ac pro felici statu sanctæ Romanæ Ecclesiæ. Amen.

Gaudium cum pace, emendationem vitæ, spatium veræ pœnitentiæ, gratiam, et consolationem Sancti Spiritus, perseverantiam in bonis operibus tribuat nobis omnipotens et misericors Dominus. Amen.

The Sovereign Pontiff, Gregory XIII., granted to all priests, secular and regular:

AN INDULGENCE OF FIFTY DAYS, if, before saying mass, they shall say this prayer with devotion.

2.

PRAYER AFTER MASS.

Obsecro te, dulcissime Domine Jesu Christe, ut passio tua sit mihi virtus qua muniar, protegar, at-

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que defendar; vulnera tua sint mihi cibus potusque quibus pascar, inebrier, atque delecter; aspersio sanguinis tui sit mihi ablutio omnium delictorum meorum; mors tua sit mihi gloria sempiterna. In his sit mihi refectio, exultatio, sanitas, et dulcedo cordis mei. Qui vivis et regnas in sæcula sæculorum. Amen.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, Dec. 11, 1846, granted:

AN INDULGENCE OF THREE YEARS to all priests who, after celebrating mass, shall say this prayer.

3.

PRAYER BEFORE HEARING CONFESSIONS.

Da mihi, Domine, sedium tuarum assistricem sapientiam, ut sciam judicare populum tuum in justitia et pauperes tuos in judicio. Fac me ita tractare claves regni cœlorum, ut nulli aperiam cui claudendum sit, nulli claudam cui aperiendum sit. Sit intentio mea pura, zelus meus sincerus, charitas mea patiens, labor meus fructuosus. Sit in me lenitas non remissa, asperitas non severa; pauperem ne despiciam, diviti ne aduler. Fac me ad alliciendos peccatores suavem, ad interrogandos prudentem, ad instruendos peritum. Tribue, quæso, ad retrahendos a malo solertiam, ad confirmandos in bono sedulitatem, ad promovendos ad meliora industriam; in responsis maturitatem, in consiliis rectitudinem, in obscuris lumen, in implexis sagacitatem, in arduis victoriam; inutilibus colloquiis ne detinear, pravis ne contaminer, alios salvem, meipsum non perdam. Amen.

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His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, March 27, 1854, granted to all confessors who, with at least contrite heart and devotion, before taking their seat in the tribunal of penance to hear confessions, shall say this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

4.

PRAYER IN HONOR OF S. JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY. TO BE SAID BEFORE MASS.

O felicem virum beatum Joseph, cui datum est Deum, quem multi reges voluerunt videre et non viderunt, audire et non audierunt, non solum videre et audire, sed portare, deosculari, vestire, et custodire.

V. Ora pro nobis, B. Joseph.

R. Ut digni, efficiamur promissionibus Christi.

OREMUS.

Deus, qui dedisti nobis regale sacerdotium: præsta, quæsumus, ut sicut beatus Joseph unigenitum Filium tuum natum ex Maria virgine suis manibus reverenter tractare meruit et portare, ita nos facias cum cordis munditia et operis innocentia tuis sanctis altaribus deservire, ut sacrosanctum Filii tui corpus et sanguinem hodie digne sumamus, et in futuro sæculo præmium habere mereamur æternum. Per eumdem Christum Dominum nostrum. *R.* Amen.

His Holiness, Pope Pius IX., by a rescript, Feb. 4, 1877, granted:

AN INDULGENCE OF ONE HUNDRED DAYS to all priests who shall say this prayer.

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5.

PRAYER BEFORE AND AFTER THE PRIEST'S OWN SACRAMENTAL CONFESSION.

I.

Before confession.

Suscipe confessionem meam, piissime ac clementissime Domine Jesu Christe unica spes salutis animæ meæ; et da mihi, obsecro, contritionem cordis et lacrymas oculis meis, ut defleam diebus ac noctibus omnes negligentias meas cum humilitate et puritate cordis. Domine Deus meus, suscipe preces meas. Salvator mundi, Jesu bone, qui te crucis morti dedisti, ut peccatores salvos faceres, respice me miserum peccatorem invocantem nomen tuum, et noli sic attendere malum meum, ut obliviscaris bonum tuum; et si commisi unde me damnare potes, tu non amisisti unde salvare soles. Parce ergo mihi, qui es salvator meus et miserere peccatrici animæ meæ. Solve vincula ejus, sana vulnera. Emitte igitur, piissime Domine, meritis purissimæ et immaculatæ semper Virginis Genitricis tuæ Mariæ et Sanctorum tuorum, lucem tuam, veritatem tuam in animam meam, quæ omnes defectus meos in veritate mihi ostendat de quibus confiteri me oportet, atque juvet et doceat ipsos plene et contrito corde explicare. Qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

II.

After confession.

Sit tibi, Domine, obsecro, meritis beatæ semper Virginis Genitricis tuæ Mariæ et omnium Sanctorum grata et accepta ista confessio mea; et quidquid mihi defuit nunc et alias de sufficientia contritionis, de puritate et integritate confessionis, suppleat pietas et

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misericordia tua et secundum illam digneris me habere plenius et perfectius absolutum in cœlo. Qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Aug. 19, 1882, granted to all priests who, with at least contrite heart and devotion, shall recite these prayers:

AN INDULGENCE OF TWO HUNDRED DAYS.

6.

PRAYER TO THE B. V. MARY BEFORE MASS.

O Mater pietatis et misericordiæ, beatissima Virgo Maria, ego miser et indignus peccator ad te confugio toto corde et affectu; et precor pietatem tuam, ut sicut dulcissimo Filio tuo in cruce pendenti adstitisti, ita et mihi misero peccatori et Sacerdotibus omnibus hic et in tota Sancta Ecclesia hodie offerentibus clementer adsistere digneris; ut tua gratia adjuti dignam et acceptabilem hostiam in conspectu summæ et individuæ Trinitatis offerre valeamus. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Feb. 17, 1883, granted to all priests who, with at least contrite heart and devotion, shall recite this prayer:

AN INDULGENCE OF ONE HUNDRED DAYS.

7.

PREPARATION AND THANKSGIVING FOR MASS.

I.

Preparation.

Ant. Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum: neque vindictam sumas de peccatis nostris.

Only on duplex feasts the Antiphon is said throughout. In Paschal time, Alleluia is added at the end.

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Ps. 83.

Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini.

Cor meum, et caro mea exultaverunt in Deum vivum.

Etenim passer invenit sibi domum: et turtur nidum sibi, ubi ponat pullos suos.

Altaria tua, Domine virtutum: Rex meus, et Deus meus.

Beati qui habitant in domo tua, Domine; in sæcula sæculorum laudabunt te.

Beatus vir cujus est auxilium abs te: ascensiones in corde suo disposuit, in valle lacrymarum, in loco quem posuit.

Etenim benedictionem dabit legislator, ibunt de virtute in virtutem: videbitur Deus deorum in Sion.

Domine Deus virtutum, exaudi orationem meam: auribus percipe, Deus Jacob.

Protector noster aspice Deus: et respice in faciem Christi tui.

Quia melior est dies una in atriis tuis super millia.

Elegi abjectus esse in domo Dei mei, magis quam habitare in tabernaculis peccatorum.

Quia misericordiam, et veritatem diligit Deus: gratiam et gloriam dabit Dominus.

Non privabit bonis eos, qui ambulant in innocentia: Domine virtutum, beatus homo qui sperat in te.

Gloria Patri, *etc.*

Ps. 84.

Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ: operuisti omnia peccata eorum.

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Mitigasti omnem iram tuam: avertisti ab ira indignationis tuæ.

Converte nos, Deus salutaris noster, et averte iram tuam a nobis.

Numquid in æternum irasceris nobis, aut extendes iram tuam a generatione in generationem?

Deus tu conversus vivificabis nos: et plebs tua lætabitur in te.

Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus: quoniam loquetur pacem in plebem suam:

Et super Sanctos suos: et in eos qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius, ut inhabitet gloria in terra nostra.

Misericordia et veritas obviaverunt sibi: justitia et pax osculatæ sunt.

Veritas de terra orta est: et justitia de cœlo prospexit.

Etenim Dominus dabit benignitatem: et terra nostra dabit fructum suum.

Justitia ante eum ambulabit: et ponet in via gressus suos.

Gloria Patri, *etc.*

Ps. 85.

Inclina, Domine, aurem tuam, et exaudi me, quoniam inops et pauper sum ego.

Custodi animam meam, quoniam sanctus sum: salvum fac servum tuum, Deus meus, sperantem in te.

Miserere mei, Domine, quoniam ad te clamavi tota die: lætifica animam servi tui, quoniam ad te, Domine, animam meam levavi.

Quoniam tu, Domine, suavis et mitis, et multæ misericordiæ omnibus invocantibus te.

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Auribus percipe, Domine, orationem meam, et intende voci deprecationis meæ.

In die tribulationis meæ clamavi ad te, quia exaudisti me.

Non est similis tui in diis, Domine, et non est secundum opera tua.

Omnes gentes quascunque fecisti, venient, et adorabunt coram te Domine, et glorificabunt nomen tuum.

Quoniam magnus es tu, et faciens mirabilia: tu es Deus solus.

Deduc me, Domine, in via tua, et ingrediar in veritate tua: lætetur cor meum, ut timeat nomen tuum.

Confitebor tibi, Domine Deus meus, in toto corde meo, et glorificabo nomen tuum in æternum.

Quia misericordia tua magna est super me, et eruisti animam meam ex inferno inferiori.

Deus, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam, et non proposuerunt te in conspectu suo.

Et tu, Domine Deus miserator et misericors; patiens, et multæ misericordiæ et verax.

Respice in me, et miserere mei: da imperium tuum puero tuo, et salvum fac filium ancillæ tuæ.

Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur, quoniam tu, Domine, adjuvisti me, et consolatus es me.

Gloria Patri, *etc.*

Ps. 115.

Credidi, propter quod locutus sum: ego autem humiliatus sum nimis.

Ego dixi in excessu meo: omnis homo mendax.

Quid retribuam Domino pro omnibus quæ retribuit mihi?

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Calicem salutaris accipiam, et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: pretiosa in conspectu Domini mors Sanctorum ejus.

O Domine, quia ego servus tuus, ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus, in atriis domus Domini, in medio tui, Jerusalem.

Gloria Patri, *etc.*

Ps. 129.

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes in vocem deprecationis meæ.

Si iniquitates observaveris, Domine, Domine, quis sustinebit?

Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus, speravit anima mea in Domino.

A custodia matutina usque ad noctem speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israel, ex omnibus iniquitatibus ejus.

Gloria Patri, *etc.*

Ant. Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum, neque vindictam sumas de peccatis nostris.

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Kyrie eleison, Christe eleison, Kyrie eleison.
Pater noster, *etc.*
V. Et ne nos inducas in tentationem,
R. Sed libera nos a malo.
V. Ego dixi, Domine, miserere mei:
R. Sana animam meam, quia peccavi tibi.
V. Convertere, Domine, aliquantulum;
R. Et deprecare super servos tuos.
V. Fiat misericordia tua, Domine, super nos,
R. Quemadmodum speravimus in te.
V. Sacerdotes tui induantur justitiam,
R. Et sancti tui exultent.
V. Ab occultis meis munda me, Domine.
R. Et ab alienis parce servo tuo.
V. Domine, exaudi orationem meam,
R. Et clamor meus ad te veniat.
V. Dominus vobiscum;
R. Et cum spiritu tuo.

OREMUS.

Aures tuæ pietatis, mitissime Deus, inclina precibus nostris, et gratia Sancti Spiritus illumina cor nostrum; ut tuis mysteriis digne ministrare, teque æterna charitate diligere mereamur.

Deus, cui omne cor patet, et omnis voluntas loquitur, et quem nullum latet secretum, purifica per infusionem Sancti Spiritus cogitationes cordis nostri, ut te perfecte diligere, et digne laudare mereamur.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine, ut tibi casto corpore serviamus, et mundo corde placeamus.

Mentes nostras, quæsumus, Domine, Paraclitus, qui a te procedit, illuminet, et inducat in omnem, sicut tuus promisit Filius, veritatem.

Adsit nobis, quæsumus Domine, virtus Spiritus

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Sancti: quæ et corda nostra clementer expurget, et ab omnibus tueatur adversis.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Conscientias nostras, quæsumus Domine, visitando purifica: ut veniens Dominus noster Jesus Christus Filius tuus, paratam sibi in nobis inveniat mansionem. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

Amen.

PRAYERS OF S. AMBROSE FOR EVERY DAY IN THE WEEK.

For Sunday.

Summe Sacerdos, et vere Pontifex Jesu Christe, qui te obtulisti Deo Patri hostiam puram et immaculatam in ara Crucis pro nobis miseris et peccatoribus, et qui dedisti nobis Carnem tuam ad manducandum et Sanguinem tuum ad bibendum, et posuisti mysterium istud in virtute Spiritus Sancti tui, dicens: *Hæc quotiescumque feceritis, in mei memoriam facietis:* rogo per eumdem Sanguinem tuum, magnum salutis nostræ pretium, rogo per hanc miram et ineffabilem charitatem, qua nos miseros et indignos sic amare dignatus es, ut lavares nos a peccatis nostris in Sanguine tuo: doce me servum tuum indignum, quem inter cætera dona tua etiam ad officium sacerdotale vocare dignatus es, nullis meis meritis, sed sola dignatione misericordiæ tuæ; doce me, quæso, per Spiritum Sanctum tuum tantum tractare mysterium ea reverentia et honore, ea devotione et timore, quibus oportet et decet.

Fac me per gratiam tuam semper illud de tanto mysterio credere et intelligere, sentire et firmiter

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tenere, dicere et cogitare, quod tibi placet, et expedit animæ meæ. Intret Spiritus tuus bonus in cor meum, qui sonet ibi sine sono, et sine strepitu verborum loquatur omnem veritatem; profunda quippe sunt nimis, et sacro tecta velamine. Propter magnam clementiam tuam concede mihi Missarum solemnia mundo corde et pura mente celebrare. Libera cor meum ab immundis et nefandis, vanis et noxiis cogitationibus. Muni me beatorum Angelorum pia et fida custodia ac tutela fortissima, ut hostes omnium bonorum confusi discedant. Per virtutem tanti mysterii, et per manum sancti Angeli tui repelle a me et a cunctis servis tuis durissimum superbiæ et cenodoxiæ, invidiæ et blasphemiæ, fornicationis et immunditiæ, dubietatis et diffidentiæ spiritum. Confundantur, qui nos persequuntur, pereant illi, qui nos perdere festinant.

For Monday.

Rex virginum, et amator castitatis et integritatis, cælesti rore benedictionis tuæ extingue in corpore meo fomitem ardentem libidinis, ut maneat in me tenor castitatis corporis et animæ. Mortifica in membris meis carnis stimulos, omnesque libidinosas commotiones, et da mihi veram et perpetuam castitatem cum cæteris donis tuis, quæ tibi placent in veritate, ut sacrificium laudis casto corpore et mundo corde valeam tibi offerre. Quanta enim cordis contritione et lacrymarum fonte, quanta reverentia et tremore, quanta corporis castitate et animæ puritate istud divinum et cæleste sacrificium est celebrandum, ubi Caro tua in veritate sumitur, ubi Sanguis tuus in veritate bibitur, ubi ima summis, terrena divinis junguntur, ubi adest sanctorum Angelorum

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præsentia, ubi tu es Sacrificium et Sacerdos mirabiliter et ineffabiliter constitutus!

For Tuesday.

Quis digne hoc mysterium celebrare poterit, nisi tu, Deus omnipotens, offerentem feceris dignum? Scio, Domine, et vere scio, et idipsum pietati tuæ confiteor, quia non sum dignus accedere ad tantum mysterium, propter nimia peccata mea, et infinitas negligentias meas. Sed scio, et veraciter ex toto corde meo credo, et ore confiteor, quia tu potes me facere mundum de immundo conceptum semine, et de peccatoribus justos et sanctos. Per hanc omnipotentiam tuam te rogo, Deus meus, ut concedas mihi peccatori hoc sacrificium celebrare cum timore et tremore, cum cordis puritate et lacrymarum fonte, cum lætitia spirituali et cælesti gaudio. Sentiat mens mea dulcedinem beatissimæ præsentiæ tuæ, et excubias sanctorum Angelorum tuorum in circuitu meo.

For Wednesday.

Ego enim, Domine, memor venerandæ Passionis tuæ accedo ad altare tuum, licet peccator, ut offeram tibi sacrificium, quod tu instituisti, et offerri præcepisti in commemorationem tui, pro salute nostra. Suscipe illud, quæso, summe Deus, pro Ecclesia sancta tua, et pro populo, quem acquisivisti Sanguine tuo. Et quoniam me peccatorem inter te et eumdem populum tuum medium esse voluisti, licet in me aliquod boni operis testimonium non agnoscas, officium saltem dispensationis creditæ non recuses, nec per me indignum, eorum salutis pereat pretium, pro quibus victima salutaris dignatus es esse et redemptio. Profero etiam, Domine (si digneris propitius intueri), tribulationes plebium, pericula popu-

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lorum, captivorum gemitus, miserias orphanorum, necessitates peregrinorum, inopiam debilium, desperationem languentium, defectus senum, suspiria juvenum, vota virginum, lamenta viduarum.

For Thursday.

Tu enim misereris omnium, Domine, et nihil odisti eorum quæ fecisti. Memorare quæ sit nostra substantia, quia tu Pater noster es, quia tu Deus noster es: ne irascaris satis, neque multitudinem viscerum tuorum super nos contineas. Non enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. Aufer a nobis iniquitates nostras, et ignem Sancti Spiritus in nobis clementer accende. Aufer cor lapideum de carne nostra, et da nobis cor carneum, quod te amet, te diligat, te delectetur, te sequatur, te perfruatur. Oramus, Domine, clementiam tuam, ut sereno vultu familiam tuam, sacri tui nominis officia præstolantem, aspicere digneris; et ut nullius sit irritum votum, nullius vacua postulatio, tu nobis preces suggere, quas ipse propitius audire et exaudire delecteris.

For Friday.

Rogamus etiam te, Domine sancte Pater, et pro spiritibus fidelium defunctorum, ut sit illis salus, sanitas, gaudium et refrigerium hoc magnum pietatis Sacramentum. Domine Deus meus, sit illis hodie magnum et plenum convivium de te pane vivo, qui de cælo descendisti et das vitam mundo, de tua Carne sancta et benedicta, Agni videlicet immaculati, qui tollis peccata mundi, quæ de sancto et glorioso Beatæ Virginis Mariæ utero est assumpta, et de Spiritu Sancto concepta, ac de illo pietatis fonte, qui per lanceam militis ex tuo sacratissimo latere emanavit,

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ut exinde refecti et satiati, refrigerati et consolati exultent in laude et gloria tua. Peto clementiam tuam Domine, ut descendat super panem tibi sacrificandum plenitudo tuæ benedictionis, et sanctificatio tuæ divinitatis. Descendat etiam, Domine, illa Sancti Spiritus tui invisibilis, incomprehensibilisque majestas, sicut quondam in patrum hostias descendebat, qui et oblationes nostras Corpus et Sanguinem tuum efficiat, et me indignum sacerdotem doceat tantum tractare mysterium cum cordis puritate et lacrymarum devotione, cum reverentia et tremore, ita ut placide ac benigne suscipias sacrificium de manibus meis ad salutem omnium tam vivorum quam defunctorum.

For Saturday.

Rogo etiam te, Domine, per ipsum sacrosanctum mysterium Corporis et Sanguinis tui, quo quotidie in Ecclesia tua pascimur et potamur, abluimur et sanctificamur, atque unius summæ divinitatis participes efficimur: da mihi virtutes tuas sanctas, quibus repletus bona conscientia ad Altare tuum accedam, ita ut hæc cælestia Sacramenta efficiantur mihi salus et vita. Tu enim dixisti ore tuo sancto et benedicto: *Panis, quem ego dabo, caro mea est pro mundi vita: Ego sum panis vivus, qui de cælo descendi: Si quis manducaverit ex hoc pane, vivet in æternum.* Panis dulcissime, sana palatum cordis mei, ut sentiam suavitatem amoris tui. Sana illud ab omni languore, ut nullam, præter te; sentiam dulcedinem. Panis candidissime, habens omne delectamentum et omnem saporem, qui nos semper reficis, et numquam in te deficis: comedat te cor meum, et dulcedine saporis tui repleantur viscera animæ meæ. Manducat te Angelus ore pleno; manducet te peregrinus homo pro modulo suo, ne deficere possit in via, tali recreatus viatico. Panis sancte,

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panis vive, panis munde, qui descendisti de cælo, et das vitam mundo, veni in cor meum, et munda me ab omni inquinamento carnis et spiritus. Intra in animam meam, sana et munda me interius et exterius. Esto tutamen et continua salus animæ et corporis mei. Repelle a me insidiantes mihi hostes; recedant procul a præsentia potentiæ tuæ, ut foris et intus per te munitus, recto tramite ad tuum regnum perveniam: ubi non in mysteriis, sicut in hoc tempore agitur, sed facie ad faciem te videbimus, cum tradideris regnum Deo et Patri, et eris Deus omnia in omnibus. Tunc enim me de te satiabis satietate mirifica, ita ut nec esuriam, nec sitiam in æternum. Qui cum eodem Deo Patre, et Spiritu Sancto vivis et regnas per omnia sæcula sæculorum. Amen.

PRAYER OF S. THOMAS AQUINAS TO THE ETERNAL FATHER.

Omnipotens sempiterne Deus, ecce accedo ad Sacramentum unigeniti Filii tui Domini nostri Jesu Christi; accedo tamquam infirmus ad medicum vitæ, immundus ad fontem misericordiæ, cæcus ad lumen claritatis æternæ, pauper et egenus ad Dominum cæli et terræ. Rogo ergo immensæ largitatis tuæ abundantiam, quatenus meam curare digneris infirmitatem, lavare fœditatem, illuminare cæcitatem, ditare paupertatem, vestire nuditatem; ut panem Angelorum, Regem regum, et Dominum dominantium tanta suscipiam reverentia et humilitate, tanta contritione et devotione, tanta puritate et fide, tali proposito et intentione, sicut expedit saluti animæ meæ. Da mihi, quæso, dominici Corporis et Sanguinis non solum suscipere Sacramentum, sed etiam rem et virtutem Sacramenti. O mitissime Deus, da mihi Corpus unigeniti Filii tui Domini nostri Jesu Christi,

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quod traxit de Virgine Maria, sic suscipere, ut corpori suo mystico merear incorporari, et inter ejus membra connumerari. O amantissime Pater, concede mihi dilectum Filium tuum, quem nunc velatum in via suscipere propono, revelata tandem facie perpetuo contemplari. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

PRAYER OF S. AMBROSE TO OUR LORD JESUS CHRIST.

Ad mensam dulcissimi convivii tui, pie Domine Jesu Christe, ego peccator de propriis meritis nihil præsumens, sed de tua confidens misericordia et bonitate, accedere vereor et contremisco. Nam cor et corpus habeo multis criminibus maculatum, mentem et linguam non caute custoditam. Ergo, O pia Deitas, O tremenda Majestas, ego miser inter angustias deprehensus ad te fontem misericordiæ recurro, ad te festino sanandus, sub tuam protectionem fugio, et quem judicem sustinere nequeo, Salvatorem habere suspiro. Tibi, Domine, plagas meas ostendo; tibi verecundiam meam detego. Scio peccata mea multa et magna, pro quibus timeo. Spero in misericordias tuas, quarum non est numerus. Respice ergo in me oculis misericordiæ tuæ, Domine Jesu Christe, Rex æterne, Deus et homo, crucifixus propter hominem: Exaudi me sperantem in te, miserere mei pleni miseriis et peccatis, tu qui fontem miserationis numquam manare cessabis. Salve, salutaris victima, pro me et omni humano genere in patibulo crucis oblata. Salve nobilis et pretiose Sanguis de vulneribus crucifixi Domini mei Jesu Christi profluens, et peccata totius mundi abluens. Recordare, Domine, creaturæ tuæ, quam tuo Sanguine redemisti. Pœnitet me peccasse, cupio emendare quod feci. Aufer ergo a me, clemen-

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tissime Pater, omnes iniquitates et peccata mea, ut purificatus mente et corpore, digne degustare merear sancta sanctorum; et concede, ut hæc sancta prælibatio Corporis et Sanguinis tui, quam ego indignus sumere intendo, sit peccatorum meorum remissio, sit delictorum perfecta purgatio, sit turpium cogitationum effugatio, ac bonorum sensuum regeneratio, operumque tibi placentium salubris efficacia, animæ quoque et corporis contra inimicorum meorum insidias firmissima tuitio. Amen.

PRAYER TO ALL THE ANGELS AND SAINTS.

Angeli, Archangeli, Throni, Dominationes, Principatus, Potestates, Virtutes cælorum, Cherubim atque Seraphim, omnes Sancti et Sanctæ Dei, præsertim Patroni mei, intercedere dignemini pro me, ut hoc Sacrificium Deo omnipotenti digne valeam offerre ad laudem et gloriam nominis sui, et ad utilitatem meam totiusque Ecclesiæ suæ sanctæ. Amen.

PRAYER TO BE SAID ONLY WHEN MASS IS SAID IN HONOR OF THE SAINTS, OR BLESSED.

O Sancte N. (O Beate N.), ecce ego miser peccator, de tuis meritis confisus, offero nunc sacratissimum Sacramentum Corporis et Sanguinis Domini nostri Jesu Christi pro tuo honore et gloria. Precor te humiliter et devote, ut pro me hodie intercedere digneris, ut tantum Sacrificium digne et acceptabiliter offerre valeam, ut eum tecum, et cum omnibus electis ejus æternaliter laudare, atque cum eo regnare valeam. Qui vivit et regnat in sæcula sæculorum. Amen.

II.

Thanksgiving.

Ant. Trium puerorum cantemus hymnum, quem

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cantabant Sancti in camino ignis, benedicentes Dominum.

Only on Duplex Feasts the Antiphon is said throughout. During Paschal Time Alleluia is added at the end.

CANTICLE OF THE THREE CHILDREN. (*Dan.* 3.)

Benedicite omnia opera Domini Domino: laudate et superexaltate eum in sæcula.

Benedicite Angeli Domini Domino: benedicite cæli Domino.

Benedicite aquæ omnes, quæ super cælos sunt Domino: benedicite omnes virtutes Domini Domino.

Benedicite sol et luna Domino: benedicite stellæ cæli Domino.

Benedicite omnis imber et ros Domino: benedicite omnes spiritus Dei Domino.

Benedicite ignis et æstus Domino: benedicite frigus et æstus Domino.

Benedicite rores et pruina Domino: benedicite gelu et frigus Domino.

Benedicite glacies et nives Domino: benedicite noctes et dies Domino.

Benedicite lux et tenebræ Domino: benedicite fulgura et nubes Domino.

Benedicat terra Dominum: laudet et superexaltet eum in sæcula.

Benedicite montes et colles Domino: benedicite universa germinantia in terra Domino.

Benedicite fontes Domino: benedicite maria et flumina Domino.

Benedicite cete et omnia quæ moventur in aquis Domino: benedicite omnes volucres cæli Domino.

Benedicite omnes bestiæ et pecora Domino: benedicite filii hominum Domino.

Benedicat Israel Dominum: laudet et superexaltet eum in sæcula.

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Benedicite Sacerdotes Domini Domino: benedicite servi Domini Domino.

Benedicite spiritus et animæ justorum Domino: benedicite sancti et humiles corde Domino.

Benedicite Anania, Azaria, Misæl Domino: laudate et superexaltate eum in sæcula.

Benedicamus Patrem et Filium cum Sancto Spiritu: laudemus et superexaltemus eum in sæcula.

Benedictus es, Domine, in firmamento cæli: et laudabilis et gloriosus et superexaltatus in sæcula.

Ps. 150.

Laudate Dominum in sanctis ejus: laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ: laudate eum in psalterio et cithara.

Laudate eum in tympano et choro: laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis: omnis spiritus laudet Dominum.

Gloria Patri, *etc.*

Ant. Trium puerorum cantemus hymnum, quem cantabant Sancti in camino ignis benedicentes Dominum.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster, *etc.*

V. Et ne nos inducas in tentationem,

R. Sed libera nos a malo.

V. Confiteantur tibi, Domine, omnia opera tua,

R. Et Sancti tui benedicant tibi.

V. Exultabunt Sancti in gloria:

R. Lætabuntur in cubilibus suis.

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V. Non nobis, Domine, non nobis,
R. Sed nomini tuo da gloriam.
V. Domine, exaudi orationem meam,
R. Et clamor meus ad te veniat.
V. Dominus vobiscum,
R. Et cum spiritu tuo.

OREMUS.

Deus, qui tribus pueris mitigasti flammas ignium: concede propitius, ut nos famulos tuos non exurat flamma vitiorum.

Actiones nostras, quæsumus Domine, aspirando præveni, et adjuvando prosequere, ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Da nobis, quæsumus Domine, vitiorum nostrorum flammas extinguere, qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per Christum Dominum nostrum. Amen.

PRAYER OF S. THOMAS AQUINAS TO THE ETERNAL FATHER.

Gratias tibi ago, Domine sancte, Pater omnipotens, æterne Deus, qui me peccatorem indignum famulum tuum, nullis meis meritis, sed sola dignatione misericordiæ tuæ satiare dignatus es pretioso Corpore et Sanguine Filii tui Domini nostri Jesu Christi. Et precor, ut hæc sancta communio non sit mihi reatus ad pœnam, sed intercessio salutaris ad veniam. Sit mihi armatura fidei, et scutum bonæ voluntatis. Sit vitiorum meorum evacuatio, concupiscentiæ et libidinis exterminatio, caritatis et patientiæ, humilitatis et obedientiæ, omniumque virtutum augmentatio; contra insidias inimicorum meorum tam visibilium quam invisibilium firma defensio; motuum meorum tam

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carnalium, quam spiritualium perfecta quietatio, in te uno ac vero Deo firma adhæsio, atque finis mei felix consummatio. Et precor te, ut ad illud ineffabile convivium me peccatorem perducere digneris, ubi tu cum Filio tuo et Spiritu Sancto Sanctis tuis es lux vera, satietas plena, gaudium sempiternum, jucunditas consummata, et felicitas perfecta. Per eumdem Christum Dominum nostrum. Amen.

PRAYER OF S. BONAVENTURE TO OUR LORD JESUS CHRIST.

Transfige, dulcissime Domine Jesu, medullas et viscera animæ suavissimo ac saluberrimo amoris tui vulnere, vera serenaque et apostolica sanctissima charitate, ut langueat et liquefiat anima mea solo semper amore et desiderio tui; te concupiscat, et deficiat in atria tua; cupiat dissolvi, et esse tecum. Da, ut anima mea te esuriat, panem Angelorum, refectionem animarum sanctarum, panem nostrum quotidianum, supersubstantialem, habentem omnem dulcedinem et saporem, et omne delectamentum suavitatis: te, in quem desiderant Angeli prospicere, semper esuriat et comedat cor meum, et dulcedine saporis tui repleantur viscera animæ meæ: te semper sitiat fontem vitæ, fontem sapientiæ et scientiæ, fontem æterni luminis, torrentem voluptatis, ubertatem domus Dei: te semper ambiat, te quærat, te inveniat, ad te tendat, ad te perveniat, te meditetur, te loquatur, et omnia operetur in laudem et gloriam nominis tui cum humilitate et discretione, cum dilectione et delectatione, cum facilitate et affectu, cum perseverantia usque in finem: et tu sis solus semper spes mea tota fiducia mea, divitiæ meæ, delectatio mea, jucunditas mea, gaudium meum, quies et tranquillitas mea, pax mea, suavitas mea, odor meus, dulcedo

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mea, cibus meus, refectio mea, refugium meum, auxilium meum, sapientia mea, portio mea, possessio mea, thesaurus meus, in quo fixa et firma et immobiliter semper sit radicata mens mea, et cor meum. Amen.

RHYTHM OF S. THOMAS AQUINAS.

Adoro te devote, latens Deitas,
Quæ sub his figuris vere latitas.
Tibi se cor meum totum subjicit,
Quia te contemplans, totum deficit.
Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur:
Credo quidquid dixit Dei Filius,
Nil hoc verbo veritatis verius.
In Cruce latebat sola Deitas,
At hic latet simul et humanitas:
Ambo tamen credens, atque confitens,
Peto quod petivit latro pœnitens.
Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor:
Fac me tibi semper magis credere,
In te spem habere, te diligere.
O memoriale mortis Domini,
Panis vivus vitam præstans homini:
Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.
Pie pelicane Jesu Domine,
Me immundum, munda tuo Sanguine:
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.
Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio,
Ut te revelata cernens facie,
Visu sim beatus tuæ gloriæ. Amen.

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PRAYERS OF S. ALPHONSUS LIGUORI, FOR EACH DAY OF THE WEEK.

For Sunday.

Dear Jesus! my Redeemer! my God! I adore thee. Come into my breast, hidden under the humble appearances of bread and wine, and thus become the food and drink of my soul.

Welcome, my Lord, to my soul. I thank thee with all my heart. I would like to thank thee worthily. But what thanksgiving could a poor peasant offer to his king who had come into his lowly cabin, but to throw himself at his feet, and, prostrate in silence, admire and praise such goodness. I therefore throw myself at thy feet, O my divine King, my Jesus. I adore thee from the abyss of my miseries. I unite my adoration with that of the ever-blessed Virgin Mary, when thou didst come to dwell in her, and I wish I could love thee as she did.

Ah! my Redeemer! this very morning, obedient to my words, thou didst descend from heaven into my hands. And how many times have I disobeyed thy precepts, turned my back upon thee and renounced thy face and thy love, O my Jesus? I hope that thou hast already pardoned me; but if not yet, through any fault of mine, then forgive me this morning, for with all my heart I repent of having offended thy infinite goodness.

O my Jesus! would that I had always loved thee! At least from the time of my first mass, when I should have burned with love for thee. Among so many thousands of men thou hast selected me for a priest, for thy favorite; what more couldst thou do to make me love thee! At least, I thank thee, my

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love, that thou givest me time to do what I had not done. I will love thee with all my heart. I will not allow in my heart any other affection than for thee, since thou hast placed me under so many obligations of loving thee.

Deus meus et omnia. My God! What are riches? What are honors? What are worldly pleasures? Thou art my all. Thou shalt be henceforth my only good, my only love. I will say to thee, with S. Paulinus: *Sibi habeant divitias suas divites, regna sua Reges; mihi Christus gloria et regnum est:* Let the kings and the rich of the earth rejoice in their kingdoms and their riches; my kingdom, my riches, shall be thee alone, O my Jesus.

Eternal Father, by the love of that Son, whom I have this morning sacrificed to thee and have received into my breast, grant me holy perseverance in thy grace and the gift of thy holy love. I recommend to thee also my relatives, friends and enemies, the souls in purgatory, and all poor sinners. Holy Mary, my mother, obtain for me holy perseverance and the love of Jesus Christ.

For Monday.

O infinite goodness! O infinite love! A God has given himself wholly to me! has become all mine! My soul, unite all thy affections and draw near to thy Lord, who has come expressly to unite himself with thee and be loved by thee.

My dear Redeemer I embrace thee. My treasure! My life! I draw close to thee; do not disdain me. Miserable that I am! in the past I have driven thee from my soul, and separated myself from thee; but for the future I would rather a thousand times lose life than lose thee, the Sovereign Lord! Forget,

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Lord, the many times I have offended thee, and pardon me. I repent with all my soul. Would that I could die of sorrow.

But in spite of all my offences against thee, I feel that thou hast commanded me to love thee: *Diliges Dominum Deum tuum ex toto Corde tuo.* Ah! my Lord! Who am I that thou shouldst so desire to be loved by me? But since such is thy desire, I wish to please thee. Thou hast died for me; hast given me thy flesh for food. I leave all, I bid farewell to all, to attach myself to thee, my beloved Saviour. *Quis me separabit a caritate Christi?*

My dear Redeemer! Whom shall I love, if not thee, who art infinite beauty and worthy of infinite love? *Quid mihi est in cœlo? et a te quid volui super terram? Deus cordis mei et pars mea Deus in æternam.* Yes, my God! where can I find, in heaven, or on earth, a greater good than thee, or one who has loved me more than thou? *Adveniat regnum tuum.* Ah! Jesus! take this morning, possession of all my heart; possess it entirely and detach it from all love which is not for thee. I choose thee alone for my portion, my riches: *Deus cordis mei et pars mea Deus in æternam.* Grant that I may always pray and ask of thee, with S. Ignatius Loyola: *Amorem tui solum cum gratia tua mihi dones et dives sum satis.* Give me thy love and thy grace; that is, grant that I may love and be loved by thee, and I am rich enough. I ask and desire nothing more.

But thou knowest my weakness, my forgetfulness; help me by thy grace and do not permit that I separate myself from thy holy love. *Ne permittas me separari a te.* I ask thee now, and will ask thee ever: give me the grace to repeat continually: *ne permittas: ne permittas me separari a te.*

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Mary, my hope, obtain for me these two graces from God: holy perseverance and holy love. I ask nothing more.

For Tuesday.

Ah! my Lord! how can I have so often offended thee, knowing that, by sin, I caused thee such displeasure? Ah! forgive me, by the merits of thy passion, and draw me wholly to thee by thy love; let not the corruption of my sins drive thee away from me. Grant me an ever-increasing knowledge of the great good thou art; of the love thou deservest, and of the affection which thou hast borne me.

I desire, O my Jesus, to sacrifice myself entirely for thee, who hast sacrificed thyself entirely for me. Thou hast bound me to thee. Do not permit that I should separate myself from thee again. I love thee, my God, and wish always to love thee. How could I, now that I know thy love, live any longer far from thee, or deprived of thy grace?

I thank thee, that thou hast borne with me whilst I was under thy displeasure, and that now thou hast given me time to love thee. If I had died then, I could have loved thee no longer. But since I can love thee, I will, O my Jesus! as much as I am able, and do all in my power to please thee. I love thee, infinite goodness! love thee more than myself, and because I love thee I give thee my body, my soul, my will. Do with me, O Lord, dispose of me as thou pleasest. I embrace it all. It is enough if thou wilt grant me to love thee always; I ask nothing else. Give the goods of this world to whom thou pleasest; I desire, I seek nothing but perseverance in thy grace and thy holy love.

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O eternal Father! I trust in the promise made me by thy Divine Son: *Amen; Amen dico vobis, si quid petieritis Patrem in nomine meo, dabit vobis* (John XVI. 23). In the name of Jesus I ask for perseverance and the grace to love thee with my whole heart and to fulfil perfectly henceforth thy holy will. O my Jesus! thou hast sacrificed thyself for me, and hast given thyself to me; therefore I give myself to thee, and sacrifice to thee my entire will, hearing from thee: *Præbe fili mi cor tuum mihi* (Prov. XXIII. 26). Behold, Lord, my heart, my will; I give and sacrifice all to thee. Thou knowest my weakness; help me; do not allow me to take back my will to offend thee. No, do not permit this; grant that I may love thee as a priest should, in order that I may be able to say, with thy expiring Son: *Consummatum est.* Grant that, at the hour of my death, it may be in my power to say that, from this day forth, I have fulfilled thy holy will. Grant that, in every temptation and danger of offending thee, I do not fail to recur to thee; to pray thee to help me by the merits of Jesus Christ.

O Holy Mary, obtain for me this grace, that in temptation I may always recommend myself to God and to thee, who canst do all things with God.

For Wednesday.

Ah! my Jesus, I see how much thou nast done and suffered to place me under the necessity of loving thee. And I have been so ungrateful to thee! How many times have I exchanged thy grace for some miserable pleasure or caprice, and thus have lost thy affection, O God of my soul! Dear Lord! forgive me. I am sorry, I am grieved with all my heart. I hope for thy pardon because thou art infinite good-

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ness. If it were not for this infinite goodness, I should have lost hope and should not have dared to ask for mercy. I thank thee, my love, that thou hast not cast me into hell, as I deserved, and that thou hast borne with me so long. Ah! the very patience thou hast had with me is enough to make me love thee. And who would have endured me all this time save thou, O God of infinite mercy? I see how long thou hast been near me, that I might love thee. I will no more resist thy love: behold me! I give myself up wholly to thee. I wish to love thee now as much as I have offended thee. I love thee, my Sovereign Lord! I love thee, infinite goodness! I love thee, my God, worthy of infinite love, and I will keep repeating, in time and in eternity: *I love thee. I love thee. I love thee.*

Ah! my God! how many years I have lost, in which I could have loved thee and have gained thy love, and I have spent them in offending thee! Ah! my Jesus! thy blood is my hope! I trust that I shall never more cease to love thee. I do not know how much more of life remains to me, but such years as are to come to me, whether few or many, I consecrate them all to thee. It was for this end that thou hast been waiting for me until now. Yes! my beloved Saviour! I wish to please thee. I wish to always love and be loved by thee only. What are pleasures? What are riches? What are honors? Thou alone, my God, thou alone art and shalt be my love, my all.

But I can do nothing without the help of thy grace. Ah! wound my heart, inflame it wholly with thy holy love and bind it to thee; so bind it that it can never separate itself from thee. Thou hast promised to love those who love thee: *Ego dili-*

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gentes me diligo (Prov. VIII. 17). Now that I love thee, pardon my boldness, love me in return, and do not permit me to do anything which will oblige thee to cease loving me. *Qui non diligit manet in morte* (John III. 14). From this death deliver me: the remaining deprived of the power of loving. Grant that I may always love thee, so that thou mayest always love me. Thus will our love be eternal and never dissolved, between thee and me. Grant this, eternal Father, by the love of Jesus Christ. Grant this, my Jesus, by thy merits; in these I hope that I may ever love thee and always be loved by thee.

Mary, mother of God and my mother, pray Jesus for me.

For Thursday.

O God of infinite majesty! behold at thy feet the traitor who has offended thee. Thou hast forgiven me so many times, and I, notwithstanding the graces and lights which thou hast given me, have continued to offend thee. Others have sinned in darkness, but I have done so in the midst of light. But hearken to thy Son, whom I have sacrificed this morning, and who now dwells in my breast; he seeks mercy and pardon for me. Forgive me, for the love of Jesus Christ, whilst I repent with all my heart of having offended thee, Infinite Goodness.

I know that for the love of Jesus Christ thou takest pleasure in being reconciled with sinners. *Complacuit . . . . per eum reconciliare omnia in ipsum* (Col. I. 19, 20). For love of Jesus Christ, therefore, be once again reconciled with me. *Ne projicias me a facie tua.* Do not drive me from thy face, as I deserve, but forgive me and change my heart. *Cor mundum crea in me, Deus.* Do this at least, for

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thy own honor: since thou hast made me a priest, thy minister, appointed to sacrifice to thee thy own Son, grant me that I may live as a priest should.

Ah! consume me with the flames of thy holy love, and destroy in me all affection for things of earth. Grant that henceforth I may be grateful to thee for the many graces thou hast given me, and for all the love thou hast borne me. If in the past I have despised thy friendship, now I esteem it above all the kingdoms of this world, and prefer thy pleasure to all the riches and pleasures of heaven and earth.

O my Father! for the love of Jesus Christ detach me from all things. It is thy wish that thy priests should be in all things separated from the world, to live only for thee and for the work of thy glory. *Segregate mihi Saulum et Barnabam in opus ad quod assumpsi eos* (Acts XIII. 2). I know that thou willest the same of me. Draw me wholly to thee. Give me patience and resignation in hardships and contradictions. Give me a spirit of true humility, by which I shall rejoice to see myself held in little esteem. *Doce me facere voluntatem tuam.* Teach me to do thy will, and then tell me what thou willest of me, that I may do it in all things. Accept, O Lord, the love of a sinner who has but too often offended thee in the past, but who now desires to truly love thee, and to become wholly thine. O eternal God! I hope to love thee eternally; therefore I wish to love thee much during this life, so that I may love thee much forever in eternity.

Because I love thee, I wish to see thee known and loved by all. And, therefore, Lord, since thou hast made me thy priest, grant me the grace to labor for thee, and bring souls to thee. I hope all through thy merits, O Jesus! and through thy intercession, O Mary! my mother.

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For Friday.

My Jesus! how is it, that from so many men thou hast selected me for thy priest? I, who so often have turned my back upon thee, and have despised thy grace for a mere nothing! My dear Lord! all this grieves my very soul. Tell me, hast thou forgiven me? I hope so, since thou hast been my Redeemer, not for once only, but for as many times as thou hast pardoned me. Ah! my Saviour! would that I had never offended thee. Oh! grant that I, too, may hear what was said to Magdalen: *Remittuntur tibi peccata tua.* Grant that I may hear that thou hast restored to me thy grace by giving me a great sorrow for my sins.

In manus tuas commendo spiritum meum; redemisti me Domine Deus veritatis. My Divine Shepherd, thou hast descended from heaven to find me, the lost sheep, and daily dost thou descend upon the altar for my good. Thou hast given thy life to save me; do not abandon me. Into thy hands I commend my soul: receive it in pity, and do not permit it again to be separated from thee.

Thou hast shed all thy blood for me: *Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.* Be now my advocate, and not my judge: obtain my pardon from thy Father; obtain for me light and strength to love thee with all my soul. Grant me the grace so to live during the days which remain to me in this world, that, when I see thee as my Judge, I may find thee favorable to me.

Ah! reign by thy love in my heart; grant that I may be all thine, and for this, my Saviour, remind me ever of the love thou bearest me, of how much thou hast done for my salvation and to be loved by

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me. For this end thou hast made a priest of me, that I may think of and love no other than thee.

Ah! my Jesus! I wish to please thee. I love thee and I wish to love no other but thee. Give me humility and patience in the trials of this life; meekness when undervalued; mortification in worldly pleasures; detachment from creatures; and grant that I may root out from my heart every affection which does not tend to thee. I ask and I hope all this through the merits of thy passion. Dear Jesus! beloved Jesus! O my good Jesus! hear me. *O bone Jesu, exaudi me.* Hear me also, Mary, my mother and my hope, and pray Jesus for me.

For Saturday.

Loquere Domine quia audit servus tuus (1 Kings III. 10). My dear Jesus! Thou hast come again this morning to visit my soul. I thank thee for it with all my heart. Since thou hast come, speak; tell me what thou willest of me, because I wish but to do it. I deserve that thou shouldst speak to me no more, since I have so often been deaf to thy voice, calling me to love thee, and I ungratefully have turned away. But I have already repented of my offences against thee. I am sorry for them again now, and I hope that thou hast forgiven me. Tell me, then, what thou willest of me, that I may do it.

Would that I had always loved thee, O my God! Miserable that I am! How many years have I lost? But thy blood and thy promises make me hope to compensate in the future for lost time, by attending wholly to loving and pleasing thee.

I love thee, my Redeemer! I love thee, my God! I long for nothing but to love thee with my whole heart; even to die for love of thee, since thou hast

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died for love of me. *Amore amoris tui*, I will say to thee, with S. Francis; *Moriar, qui amore amoris mei dignatus es mori.*

Thou, my Jesus! hast given thyself wholly to me; hast given me thy blood, thy life, thy labors, thy merits, until there remained nothing more for thee to give me. I give myself wholly to thee; I give thee all my comforts and pleasures in this world; my body, my soul, my will: I have no more to give thee. If I had more, I would give it. Dear Jesus, thou art sufficient for me.

But, my Lord, grant that I may be faithful to thee; do not allow that, changing my mind, I should forsake thee. I hope through thy passion, O my Saviour, that this may never happen to me. Thou hast said, *Nullus speravit in Domino et confusus est* (Eccl. I. 11). Therefore confidently do I say, *In te Domine speravi non confundar in æternum.* I hope, and will ever hope, O God of my soul, that I may never have to suffer the confusion of seeing myself separated from thee and under thy displeasure. *In te Domine speravi non confundar in æternum.*

O God! who art omnipotent! make me holy; grant that I may love thee enough for that; grant that I may not omit anything which tends to thy glory, and may overcome all things in order to please thee. Happy if I lose all things to find thee and thy love. For this end thou hast given me life. Grant that I may spend it all for thee. I do not deserve grace, but punishment; still I ask thee to punish me as thou pleasest, but do not deprive me of thy love. Thou hast loved me without reserve, I wish to love thee without reserve, infinite good! infinite love! O will of God, be my love! O my Jesus! thou hast died for me; would that I could die

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for thee and by my death bring all to love thee. Oh, infinite Lord, infinitely amiable, I esteem and love thee above all good.

O Mary! draw me wholly to God. Give me confidence in thee. Make me a saint by thy intercession. For this do I hope. Amen.

PRAYER TO THE BLESSED VIRGIN MARY.

O Maria, Virgo et Mater sanctissima, ecce suscepi dilectissimum Filium tuum, quem immaculato utero tuo concepisti, genuisti, lactasti, atque suavissimis amplexibus strinxisti. Ecce, cujus aspectu lætabaris, et omnibus deliciis replebaris, illum ipsum tibi humiliter et amanter repræsento, et offero tuis brachiis constringendum, tuo corde amandum, sanctissimæque Trinitati in supremum latriæ cultum, pro tui ipsius honore et gloria et pro meis, totiusque mundi necessitatibus offerendum. Rogo ergo te, piissima Mater, impetra mihi veniam omnium peccatorum meorum, uberemque gratiam ipsi deinceps fidelius serviendi, ac denique gratiam finalem, ut

O Mary, Virgin and most holy Mother, behold, I have received thy most loving Son, whom thou didst conceive in thy immaculate womb, and didst bring forth, and suckle, and press to thy heart in sweetest embrace. Behold! I humbly and lovingly present to thee him whose countenance filled thee with joy, and who replenished thee with every delight, and I return him to thee to be embraced by thy arms, to be loved by thy heart, and offered in supreme worship to the most blessed Trinity for thine own honor and glory, and for my needs and those of the entire world. I ask thee, therefore, O most loving mother, to obtain for me the forgiveness of all my

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eum tecum laudare possim per omnia sæcula sæculorum. Amen.

sins, abundant grace to serve thee faithfully in future, and, lastly, final perseverance, that so I may be able to praise him with thee for ever and ever. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 20, 1884, granted to all priests:

AN INDULGENCE OF ONE YEAR, if, in preparation for mass, after having recited the psalms, 83, 84, 85, 115, 129, with the antiphon, versicles and prayers attached, they say, on the appointed days, one of the *seven prayers of S. Ambrose.* Also

AN INDULGENCE OF ONE YEAR, if, in thanksgiving, after mass, after having recited the "*Canticle of the Three Children*" and the psalm 150, with the antiphon, versicles and prayers attached, they say the *prayer of S. Thomas of Aquinas* to the eternal Father, and *that of S. Bonaventure* to our Lord Jesus Christ.

AN INDULGENCE OF ONE HUNDRED DAYS, for each one of the other prayers and for the rhythm given above, whether in preparation for mass, or in thanksgiving after it.

A PLENARY INDULGENCE, once a month, on a day of their own choice, if, during the entire month, they have recited each and all the above-named psalms, canticles, antiphon, versicles, prayers and rhythm.

8.

THE FIRST MASS.

His Holiness, Pope Leo XIII., by a decree of the S. Congr. of Indulgences, Jan. 16, 1886, granted:

A PLENARY INDULGENCE to new priests, on the day of the celebration of their first mass, if, truly penitent, having been to confession, they visit some church or public oratory, and there pray, for some time, according to the intention of the Sovereign Pontiff.

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FOR PRIESTS AND CLERGYMEN IN HOLY ORDERS.

I.

PRAYER TO OUR LORD JESUS CHRIST.

Jesu dilectissime, qui ex singulari benevolentia me præ millenis hominibus ad tui sequelam et ad eximiam sacerdotii dignitatem vocasti, largire mihi, precor, opem tuam divinam ad officia mea rite obeunda. Oro te, Domine Jesu, ut resuscites hodie et semper in me gratiam tuam, quæ fuit in me per impositionem manuum episcopalium. O potentissime animarum medice, sana me taliter, ne revolvar in vitia; et cuncta peccata fugiam, tibique usque ad mortem placere possim. Amen.

O most loving Jesus, who in thy singular goodness didst call me, in preference to so many others, to thy service, and to the exalted dignity of the priesthood: grant me, I beseech thee, thy divine assistance to rightly fulfil all my obligations. I implore thee, O Lord Jesus, to revive within me, to-day and forever, the grace which I received through the imposition of the bishop's hands. O most powerful physician of souls, so strengthen me that I may not fall into vice; and that, shunning all sin, I may be pleasing in thy sight even unto death. Amen.

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His Holiness, Pope Leo XIII., by a rescript of the S. Congr of Indulgences, Aug. 14, 1884, granted to all priests and other clergymen in *Holy Orders*, who, with at least contrite heart and devotion, shall recite this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

2.

EJACULATION.

Bone Jesu, rogo te per dilectionem, qua diligis Matrem tuam, ut sicut vere eam diligis et diligi vis, ita mihi des, ut vere eam diligam.

O good Jesus, I beseech thee, by the love which thou hast for thy Mother, grant that I also may truly love her, just as thou lovest her, and desirest to see her loved.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Aug. 16, 1884, granted to all priests and other clergymen in *Holy Orders*, who, with at least contrite heart and devotion, shall recite this ejaculation:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

3.

PRAYER FOR THE GRACE OF PRESERVING CHASTITY.

Domine Jesu Christe, spouse animae meae, deliciae cordis mei, imo cor meum et anima mea, ante conspectum tuum genibus me provolvo, ac maximo animi ardore te oro atque obtestor, ut mihi des servare fidem a me Tibi solemniter datam in receptione Sub-

O Lord Jesus Christ, the Spouse of my soul, the delight of my heart, nay, my very heart and soul, I prostrate myself in thy presence, and with all the fervor of my heart I pray and beseech thee that thou mayst grant me to keep the faith solemnly pledged to thee

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diaconatus. Ideo, O dulcissime Jesu, abnegem omnem empietatem, sim semper alienus a carnalibus desideriis et terrenis concupiscentiis, quae militant adversus animam, et castitatem te adjuvante intemerate servem.

O sanctissima et immaculata Maria Virgo virginum, et Mater nostra amantissima, munda in dies cor meum et animam meam, impetra mihi timorem Domini et singularem mei diffidentiam.

Sancte Joseph, custos virginitatis Mariae, custodi aminam meam ab omni peccato.

Omnes Sanctae Virgines divinum Agnum quocunque sequentes, estote mei peccatoris semper sollicitae, ne cogitatione, verbo aut opere delinquam et a castissimo Corde Jesu unquam discedam. Amen.

at the reception of subdeaconship. May I therefore, O sweetest Jesus, renounce all wickedness, keep far from me all carnal and earthly desires which conflict against the soul, and with thy help preserve an inviolate chastity.

O most holy and immaculate Mary, Virgin of virgins and our loving Mother, purify ever more and more my heart and soul, and obtain for me the fear of the Lord and a just diffidence of myself.

Saint Joseph, the guardian of the virginity of Mary, protect my soul against all sin.

All ye holy virgins, who follow the Lamb whithersoever he goes, be ever solicitous for me a sinner, that I may not fail by thought, word or deed, and never be separated from the most chaste heart of Jesus. Amen.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, March 16, 1889, has granted to priests and others in holy orders who shall recite the above prayer

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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PRAYER FOR YOUNG STUDENTS.

A CONSECRATION OF STUDIES TO THE IMMACULATE VIRGIN MARY.

Sub patrocinio tuo, Mater dulcissima, et invocato Immaculatæ Conceptionis tuæ mysterio, studia mea laboresque litterarios prosequi volo: quibus me protestor hunc maxime ob finem incumbere, ut melius divino honori tuoque cultui propagando inserviam. Oro te, igitur, Mater amantissima, Sedes Sapientiæ, ut laboribus meis benigne faveas. Ego vero, quod justum est, pie libenterque promitto, quidquid boni mihi inde successerit, id me tuæ apud Deum intercessioni totum acceptum relaturum. Amen.

Dearest Mother, invoking the mystery of thy Immaculate Conception, I desire to place under thy patronage my studies and all my literary labors. I declare that I undertake them solely that I may better propagate the divine honor and devotion to thee.

Therefore, most loving Mother, Seat of Wisdom, look favorably, I beseech thee, upon my works; and, as is but just, I promise willingly and dutifully to refer to thy intercession with God whatever good I may derive therefrom. Amen.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, Nov. 18, 1882, granted to all young students who, with at least contrite heart and devotion, shall make this *act of consecration:*

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

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2.

PRAYER TO THE BLESSED VIRGIN.

O glorious Queen of heaven and earth, most pure Virgin, look down from thy throne with eyes of mercy upon my youthful age.

How many deceitful maxims are insidiously spread to destroy our holy faith—that faith which was infused into my soul in holy baptism to enlighten my intellect and sanctify by justice my will! How many bad examples, how many snares, how many spectacles in their most seducing forms threaten to choke the precious germs of virtue in my tender heart!

O thou who hast been chosen by the God of Mercy to bring into the world the Saviour of mankind, who had fallen a victim to the insidious promises of the astute Lucifer, protect me from the malicious artifices which he still devises every moment against the regenerated race of Adam.

No! Thou who hast adopted me for thy child on Mount Golgotha will not permit me to give way to sinful passions, or to fall into the snares of the wily enemies of my eternal salvation, who, as true satellites of Satan, glorying in their past victories, have grown bolder and aim at renewed and still more disastrous enterprises.

No, O sweet, O powerful Mother, Mary, it shall no more be true that I renew by my sins the passion of thy divine Son, my beloved Saviour, and that I transfix with a more piercing sword thy most lovable heart.

May every deed of mine, O my Mother, thanks to thy patronage, have ever more and more for its last end the glory of God and the salvation of my soul. Amen.

Three times *Hail Mary*.

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His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, May 9, 1895, has granted to the young students of either sex who shall say the above prayer

AN INDULGENCE OF THREE HUNDRED DAYS, once a day.

FOR CHILDREN.

PRAYER FOR THE SOULS OF CHILDREN WHO ARE IN PURGATORY.

Sweet Saviour Jesus, who, during thy mortal life, showed so much love for children, we, children as they, and blessed by thee, beseech thee to open the gates of heaven to our brothers, who are now sighing in the place of suffering and penance, and afterwards grant that they may in turn help us, our parents, and our common Father, the Sovereign Pontiff.

Holy Virgin, our good Mother, pray for us, and for the children who are suffering.

Hail Mary.

His Holiness, Pope Leo XIII., by a rescript of the S. Congr. of Indulgences, May 15, 1886, granted to children who, with contrite hearts, devoutly recite the above prayer, with a *Hail Mary:*

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

A PLENARY INDULGENCE, on All Saints Day, if they recite it habitually, or at least for half the year, if, on that day, having been to confession and communion, they visit some church or public oratory, and there say some prayers for the intention of his Holiness.

For such children as have not yet made their first communion, his Holiness has left it to the discretion of their respective Ordinaries to authorize confessors to commute the prescribed work.

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APPENDIX.

THE ASPERGES.

While the Priest sprinkles Holy Water before SOLEMN MASS on Sundays, the following ANTHEMS are sung.

ANT. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

ANT. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Ps. Miserere mei Deus, secundum magnam misericordiam tuam.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Gloria, &c.

V. Glory, &c.

ANT. Asperges, &c.

ANT. Thou shalt, &c.

The Priest returning to the foot of the Altar, says:

Ostende nobis, Domine, misericordiam tuam.

Show us, O Lord, thy mercy.

R. Et salutare tuum da nobis.

R. And grant us thy salvation.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us Pray.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

Graciously hear us, O holy Lord, Father Almighty, Eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit and defend all who dwell in this habitation. Through Christ our Lord.

R. Amen.

R. Amen.

From EASTER to WHIT SUNDAY, inclusively, instead of the foregoing ANT., Asperges, &c., the following is sung, and Alleluias are added to the Versicles and Responsaries, &c.

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ANT. Vidi aquam egredientem de templo, a latero dextro, Alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

V. Gloria, &c.

ANT. Vidi aquam, &c.

ANT. I saw water coming forth from the temple, on the right side, Alleluia: and all those to whom this water came, were saved, and shall say Alleluia.

Ps. Give praise to the Lord, for he is good: for his mercy endureth for ever.

V. Glory, &c.

ANT. I saw water, &c.

ORDINARY OF THE MASS.

The Priest, standing at the foot of the Altar, bows down, signs himself with the sign of the cross, and says:

In Nomine Patris ✠ et Filii, et Spiritus Sancti. Amen.

In the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.

Then joining his hands, he begins the Antiphon.

ANT. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

ANT. I will go unto the altar of God.

R. To God who giveth joy to my youth.

In Masses for the Dead, and from Passion Sunday to Holy Saturday, the following Psalm is omitted.

PSALM XLII.

Judica, me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es Deus, fortitudo mea, quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

S. Emitte lucem tuam, et

Judge me, O God, and distinguish my cause from the nation that is not holy: from the unjust and deceitful man deliver me.

R. Since thou, O God, art my strength, why hast thou cast me off? Why do I go sorrowful, while the enemy afflicteth me?

P. Send forth thy light and

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veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei ad Deum qui lætificat juventutem meam.

S. Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

thy truth: they have conducted me and brought me to thy holy mount, and into thy tabernacles.

R. And I will go unto the altar of God; to God who giveth joy to my youth.

P. I will praise thee on the harp, O God, my God: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to him, the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. I will go unto the altar of God.

R. To God who giveth joy to my youth.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Then joining his hands, and bowing down, he says the *Confiteor*, after which it is said by the people.

Confiteor, &c.

M. Misereatur tui omnipotens Deus et dimissis peccatis tuis, perducat te ad vitam æternam.

S. Amen.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et ti-

I confess, &c.

R. May Almighty God be merciful to thee, and, forgiving thy sins, bring thee to everlasting life.

P. Amen.

R. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to

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bi, Pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you father, to pray to the Lord our God for me.

The Priest then gives the absolution, saying:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducat vos ad vitam æternam.

M. Amen.

May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

R. Amen.

Making the sign of the cross, he says:

✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

M. Amen.

✠ May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Bowing down, he then proceeds:

Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Thou, O God, being turned towards us, wilt enliven us.

R. And thy people will rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

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V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

The Priest first extends, and then joins his hands, saying audibly, *Oremus;* and ascending to the Altar, he says secretly:

Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut an Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum.
Amen.

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies Through Christ our Lord.
Amen.

He then bows over the Altar, and says:

Oramus te Domine, per merita, sanctorum, tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea.
Amen.

We beseech thee. O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins.
Amen.

At Solemn High Masses, the Priest receives the thurible from the Deacon, and incenses the Altar, and then returns it to the Deacon, who incenses the Priest only. Making the sign of the cross, the Priest turns to the book, and reads the *Introit.*

Benedicta sit sancta Trinitas, atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* Domine, Dominus noster, quam admirabile est nomen tuum in universa terra.
V. Gloria Patri, &c.

Blessed be the Holy Trinity, and undivided Unity: we will praise it, because it hath shown his mercy to us. *Ps.* O Lord, our God, how wonderful is thy name over the utmost boundaries of the earth.
V. Glory, &c.

After which is alternately said:

S. Kyrie eleison.
M. Kyrie eleison.
S. Kyrie eleison.
M. Christe eleison.
S. Christe eleison.
M. Christe eleison.
S. Kyrie eleison.
M. Kyrie eleison.
S. Kyrie eleison.

P. Lord have mercy upon us.
R. Lord have mercy upon us.
P. Lord have mercy upon us.
R. Christ have mercy upon us.
P. Christ have mercy upon us.
R. Christ have mercy upon us.
P. Lord have mercy upon us.
R. Lord have mercy upon us.
P. Lord have mercy upon us.

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The Priest standing at the middle of the Altar, joins his hands, and slightly bowing, says the *Gloria in Excelsis* (which is omitted during Lent and Advent and in Masses for the dead). At the words *We adore thee,—We give thee thanks,—Jesus Christ*, and *Receive our prayers*, he bows, and at the end makes the sign of the cross.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine, Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son, O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy. Thou only art the Lord, Thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

Kissing the Altar, and turning to the people, he says:

Dominus vobiscum. — The Lord be with you.

Then follow the *Collects* which are proper for the season, and to be found in the Missal, but the following may be used instead:

COLL. *Omnipotens.* O Almighty and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an Eternal Trinity, and in the power of majesty to adore an Unity; we beseech thee, that by the strength of this faith, we may be defended from all adversity. Through, &c.

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II. COLL. *A cunctis.* Preserve us, O Lord, we beseech thee, from all dangers of body and soul; and by the intercession of glorious and blessed Mary, the ever Virgin Mother of God, of the blessed apostles, Peter and Paul, of blessed N., and of all the saints, grant us, in thy mercy, health and peace; that adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion. Through, &c.

The *Epistle* for the day is then read, but the following may be used instead:

EPISTLE. *Rom.* xi. 33. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him? and recompense shall be made him. For of him, and by him, and in him are all things. To him be glory for ever. Amen.

After which is said by the Acolyth:

Deo gratias.	Thanks be to God.

Then follows the *Gradual*, *Tract*, *Alleluia*, or *Sequence*, according to the season.

GRAD. *Dan.* iii. Blessed art thou, O Lord, who beholdest the deep, and sittest on the cherubim.

V. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever. Alleluia, Alleluia.

At High Mass, the Deacon places the book of the Gospels on the Altar, and the Celebrant blesses the incense. The Deacon with joined hands, says:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.	Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal: vouchsafe so to cleanse me by thy gracious mercy, that I may be able worthily to proclaim thy holy Gospel. Through Jesus Christ our Lord. Amen.

Afterwards, he takes the book from the Altar, and again kneeling down before the Priest, asks his blessing, saying:

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Jube Domine benedicere.	Give me thy blessing

The Priest answers:

Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum. Amen.	The Lord be in thy heart and on thy lips, that thou mayst worthily and in a becoming manner announce his holy Gospel. Amen.

Having received the blessing, he kisses the hand of the Priest; and then with incense and lighted candles he proceeds to the Gospel side of the Altar, and standing with his hands joined, says:

Dominus vobiscum.	The Lord be with you.
M. Et cum spiritu tuo.	R. And with thy spirit.

Then saying with a loud voice:

Initium (vel) sequentia Sancti Evangelii secundum N.	The beginning (or) continuation of the Holy Gospel, according to N.

He makes the sign of the cross upon his forehead, mouth and breast, (the people doing the same,) at the end of which, the minister and people answer:

Gloria tibi domine.	Glory be to thee, O Lord.

He incenses the book three times, and then reads the Gospel:

GOSPEL. *Matt.* xxviii. 18, 20. *At that time*, Jesus said to his disciples: All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations; *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;* teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

Then is said by the Acolyth:

Laus tibi Christe.	Praise be to thee, O Christ.

The Subdeacon then carries the book to the Priest, who kisses the Gospel, saying:

Per evangelica dicta deleantur nostra delicta.	By the words of the Gospel may our sins be blotted out.

The Priest is then incensed by the Deacon.

If the Priest celebrates without Deacon and Subdeacon, the book is carried to the other side of the Altar, and he reads the Gospel himself in like manner.

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The Priest then, at the middle of the Altar, says the *Nicene Creed*, when it is appointed to be said. At the words, *God,—Jesus Christ,*—and is *adored*, he bows his head to the cross; and kneels down whilst repeating the words, *and was incarnate by the Holy Ghost and was made man*, the people all kneeling at the same time.

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo, lumen de lumine, Deum verum de Deo vero genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Maria Virgini; ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum scripturas, et ascendit in cœlum; sedet ad dexteram Patris; et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God, light of light, true God of true God; begotten not made; consubstantial to the Father, by whom all things were made. Who for us men and for our salvation, came down from heaven; and became incarnate by the Holy Ghost, of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures; and ascended into heaven, sitteth at the right hand of the Father; and he is to come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one

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unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

Kissing the Altar, and turning to the people, he says:

Dominus vobiscum.
R. Et cum spiritu tuo.
S. Oremus.

The Lord be with you.
R. And with thy spirit.
P. Let us pray.

Then he says the *Offertory:*

OFFERT. Blessed be God the Father, and the only begotten Son of God, as likewise the Holy Ghost; for he has shown mercy to us.

The Priest then takes the paten with the Host (at High Masses the Deacon hands the paten with the Host to the Priest), and offering it up, says:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentiis, meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Accept, O holy Father, Almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. Amen.

Making the sign of the cross with the paten, he places the Host upon the corporal, and then pours the wine and water into the chalice, (at High Mass the Deacon and Sub-Deacon minister them) saying:

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis

O God, ✠ who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this Water and Wine, we may be made partakers of his divine

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nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.
Amen.

nature, who vouchsafed to become partaker of our human nature, *namely*, Jesus Christ our Lord thy Son, who with thee, in the unity of, &c.
Amen.

The Priest then takes the chalice, and offers it, saying:

Offerimus tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divine Majestatis tuæ, pro nostra et totius mundi, salute, cum odore suavitatis ascendat.
Amen.

We offer unto thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odour for our salvation, and for that of the whole world.
Amen.

At High Mass, the Sub-Deacon here receives the paten, which he envelops in the extremities of the veil with which his shoulders are covered, and then goes and stands behind the Celebrant until the *Pater Noster* is said. The Priest makes the sign of the cross with the chalice, places it upon the corporal, and covers it with the pall, and then joining his hands and slightly bowing, says:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Accept us, O Lord, in the spirit of humility, and contrition of heart; and grant that the sacrifice we offer in thy sight, this day, may be pleasing to thee, O Lord God.

The Priest, elevating his eyes towards heaven, and stretching out his hands over the Host and Chalice, blesses them, saying:

Veni, sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini preperatum.

Come, O Almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.

At High Mass the Priest blesses the Incense, saying:

Per intercessionem beati Michaelis archangeli stantis a dextris Altaris Incensi, et omnium electorum suorum,

May the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the Altar

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incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum.

of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through, &c. Amen.

Receiving the thurible he incenses the bread and wine, saying:

Incensum istud a te benedictum, ascendat ad te Domine, et descendat super nos misericordia tua.

May this Incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

He then incenses the Altar, saying: (*Ps.* cxl.)

Dirigatur, Domine, oratio mea sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, be directed as incense in thy sight: and the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words, to make excuses in sin.

Returning the thurible to the Deacon, he says:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis.

Amen.

May the Lord enkindle within us the fire of his love and the flame of eternal charity.

Amen.

After which the Priest is incensed by the Deacon, and then the others in order.

Going to the Epistle side of the Altar, the Priest washes his hands, and recites the following verses of *Ps.* xxv.

Lavabo inter innocentes manus meas; et circumdabo altare tuum, Domine.

I will wash my hands among the innocent; and will compass thy altar, O Lord.

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

That I may hear the voice of thy praise, and tell all thy wondrous works.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

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Ne perdas cum impiis animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in diracto: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, &c.

Take not away my soul with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

Returning and bowing before the middle of the Altar, he says:

Suscipe, sancta Trinitas hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri, et in honorem beata Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem, &c. Amen.

Receive, O holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary, ever a Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, and of all the saints; that it may be available to their honor, and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then turning himself towards the people, he says:

Orate, Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum patrem omnipotentem.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

The Acolyth answers:

Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis

May the Lord receive the sacrifice from thy hands, to the praise and glory of his

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suit ad, utilitatem quoque nostram, totiusqu Ecclesiæ suæ sanctæ.	own name, and to our benefit, and that of all his holy church.

The Priest answers in a low voice, *Amen.*

He then reads the *Secret Prayers.*

SECRET. Sanctify, we beseech, O Lord our God, by the invocation of thy holy name, the victim of this oblation; and by it make us ourselves an eternal offering to thee. Through, &c.

II. SECRET. Graciously hear us, O God our Saviour; that by virtue of this sacrament, thou mayest defend us from all enemies, of both soul and body; grant us grace in this life, and glory in the next.

He concludes by saying aloud:

Per omnia sæcula sæculorum.	World without end.
R. Amen.	R. Amen.
V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.

Lifting up his hands, he says:

Sursum corda.	Lift up your hearts.
R. Habemus ad Dominum.	R. We have lifted them up to the Lord.

Joining his hands before his breast, and bowing his head, he says:

Gratias agamus Domino Deo nostro.	Let us give thanks to the Lord God.
R. Dignum et justum est.	R. It is meet and just.

He then disjoins his hands and keeps them so until the end of the Preface, when he again joins them, and bowing down, says *Sanctus, &c.*

The following Preface is said on all Ferias, and on those Festivals which have none proper, and in all Masses for the Dead.

Vere dignum et justum est, æquum est salutare, nos tibi semper, et ubique gratias agere. Domine sancte, Pater omnipotens, æterne Deus. *Per Christum Dominum nos-	It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord Father Almighty, eternal God.

* Prefaces marked with a cross, as this, to *Æterne Deus.*

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trum; per quem majestatem tuam laudant angeli, adorant dominationes, tremant potestates, cœli cœlorumque virtutes, ac beatæ seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut ad mitti jubeas deprecamur, supplici confessione dicentes.

*Through Christ our Lord by whom the angels praise thy majesty, the denominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices, saying,

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Plenisunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini Hosanna in excelsis.

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the Highest.

On Trinity Sunday, and every other Sunday in the year that has no proper Preface.

*Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quam laudant angeli, atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.

*Who together with thy only begotten Son and the Holy Ghost, art one God and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in confession of the true and eternal Deity, we adore a distinction in the Persons, and unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying, Holy, &c.

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From Christmas Day till the Epiphany (except in the octave of St. John), on the Purification of the B. V. Mary, on Corpus Christi and during the octave, and on the Transfiguration of our Lord.

* Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, &c.

* Since by the mystery of the Word made flesh a new ray of thy glory has appeared to the eyes of our souls; that while we behold God visibly, we may be carried by him to the love of things invisible. † And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host we sing an everlasting hymn to thy glory, saying, &c.

On the Epiphany and during its octave.

* Quia cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. † Et ideo, cum angelis, &c.

* Because when thy only begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. † And therefore.

From Ash Wednesday to Passion Sunday, except on the Feasts which have a proper Preface.

* Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. § Per Christum, &c.

* Who by bodily fasting dost repress vice, elevate the mind, and bestow virtue and rewards. Through, &c.

From Passion Sunday till Maunday Thursday, except on Feasts which have a proper Preface, and in Masses of the Holy Cross and the Passion.

* Qui salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur. § Per Christum Dominum, &c.

* Who hast appointed the salvation of mankind to be wrought on the wood of the cross; that from whence death came, thence life might arise, and that he who overcame by the tree might also by the tree be overcome. § Through, &c.

† Prefaces thus marked are concluded as this is.
§ Concluded as on page 501.

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From Holy Saturday till Ascension Day, in the Mass of Holy Saturday, is said *in hac potissimum nocte;* on Easter Day and till the Saturday following, inclusively, *in hac potissimum die,* and afterwards *in hoc potissimum gloriosius.*

Vere dignum et justum est, æquum et salutare, te quidem Domine, omni tempore, sed [in hac potissimum nocte *vel* die, *vel*] in hoc gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo cum angelis, &c.

It is truly meet and just, right, and available to salvation, to praise thee, O Lord, at all times, but chiefly on this [night *or* day, *or* at this time] when Christ our passover was sacrificed for us. For he is the true Lamb who hath taken away the sins of the world. Who by dying has destroyed our death, and by rising again has restored us to life.

† And therefore, &c.

From Ascension Day till Whitsun Eve.

* Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes.

† Et ideo, &c.

* Through Christ our Lord. Who after his resurrection appeared openly to all his disciples, and in their presence ascended into heaven, to make us partakers of his divine nature.

† And therefore, &c.

From Whitsun Eve till Trinity Sunday; and in Votive Masses of the Holy Ghost, omitting the words,—*hodierna die.*

* Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodierna die] in filios adoptionis effudit. Qua propter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ potestates

* Through Christ our Lord. Who ascending above all the heavens, and sitting at thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption. Wherefore the whole world displays its excess of joy. The heavenly virtues also, and all the angelic powers, sing in concert

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hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus, &c.

an everlasting hymn to thy glory, saying, Holy, &c.

On the Festivals of the blessed Virgin Mary, (except the Purification) and during the octaves, when there is no feast with a proper Preface, and in Votive Masses of the Blessed Virgin.

Et te in N. Beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. § Per quem, &c.

And that we should praise, bless, and glorify thee on the N. of the blessed Mary, ever a Virgin. Who by the overshadowing of the Holy Ghost conceived thy only begotten Son, and the glory of her virginity still remaining brought forth the eternal light of the world, Jesus Christ our Lord. § By, &c.

On the Feasts of the Apostles and Evangelists, (except the day of St. John the Apostle) and during their Octaves, when there is no proper Preface; also in Votive Masses in their honor.

Vere dignum et justum est æquum, et salutare, te Domine suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos apostolos tuos continu protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. † Et ideo cum angelus, &c.

It is truly meet and just, right and available to salvation, humbly to beseech thee that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it under thy continual protection, by thy blessed apostles, that it may be governed by those whom thou hast appointed its vicars and pastors. † And therefore, &c.

THE CANON OF THE MASS.

The Priest says, in a low voice:

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac

We therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord, to

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petimus uti accepta habeas, et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque Catholicæ et Apostolicæ fidei cultoribus.

accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place, we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite and govern it throughout the world; together with thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

Commemoration of the Living.

Memento Domine, famulorum famularumque tuarum N. et N.

Remember, O Lord, thy servants of both sexes, N. and N.

The Priest pauses a moment—prays for those for whom he wishes to pray in particular, and extending his hands, continues:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibique reddunt vota sua æterno Deo vivo et vero.

And all here present, whose faith and devotion are known unto thee, for whom offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genetricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Phillippi, Bartholomæi, Matthæi, Simonis et Thad-

Communicating with, and honoring in the first place, the memory of the ever glorious Virgin Mary, Mother of our Lord and God, Jesus Christ, as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thadeus. Li-

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dæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Gosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

nus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmos and Damian, and of all thy Saints, through whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the Oblation, he says the words of consecration secretly and distinctly.

[Here the bell is rung.]

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus. Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We, therefore, beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all respects to bless, approve, ratify, and accept; that it may be made for us the body and blood of thy most beloved Son, Jesus Christ our Lord.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, HOC EST ENIM CORPUS MEUM.

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, Almighty God, his Father, he blessed it, brake it, and gave it to his disciples, saying, Take and eat ye all of this, For THIS IS MY BODY.

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After pronouncing the words of Consecration, the Priest kneeling, adores the sacred Host; rising, he elevates it; then placing it on the corporal, again adores it.

[At the elevation, the bell is rung three times.]

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

In like manner after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed, and gave it to his disciples, saying, Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescunque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of me.

Here, also kneeling, he adores the sacred chalice; rising, he elevates it; then replacing it on the corporal, he covers it, and again adores it.

[The bell is here also rung three times.]

The Priest then proceeds:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlo gloriosæ ascensionis, offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, calicem salutis perpetuæ.

Wherefore, O Lord, we, thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty of thy gifts bestowed as a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

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Extending his hands, he continues:

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium immaculatum Hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high-priest Melchisedech offered to thee, a holy sacrifice and unspotted victim.

Bowing down with his hands joined and placed upon the Altar, he says:

Supplices te rogamus omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione sacro-sanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

We most humbly beseech thee, Almighty God, to command these things to be carried by the hands of thy holy angels to the altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

Commemoration of the Dead.

Memento etiam, Domine, famulo um famularumque tuarum N. et N. qui nos præcesserunt cum signo Fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants N. and N. who are gone before us with the sign of faith and rest in the sleep of peace.

Here particular mention is silently made of such of the Dead as he intends to pray for, after which he continues:

Ipsis, Domine, et omnibus in Christo qui escentibus, locum refrigerii, lucis et pacis, et indulgeas deprecamur:

To these, O Lord, and to all that sleep in Christ, grant we beseech thee, a place of refreshment, light, and peace:

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per eundem Christum Dominum nostrum. Amen.

through the same Christ our Lord. Amen.

Striking his breast, and raising his voice a little, he says:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationem tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastatia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ quæsumus largitor admitte. Per Christum Dominum nostrum.

Also to us sinners thy servants confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Peter, Alexander, Marcellinus, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints; into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas sanctificas vivificas, benedices, et præstas nobis,

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things.

The Priest here uncovers the chalice and makes a genuflection. Taking the sacred Host in his right hand and holding the chalice in his left, he makes the sign of the cross three times over the chalice, saying:

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

By him and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost all honor and glory.

Covering the chalice, he makes a genuflection and says aloud:

Per omnia sæcula sæculorum.

R. Amen.

For ever and ever.

R. Amen.

Oremus.

Præceptis salutaribus moniti et divina institutione

Let us Pray.

Instructed by thy saving precepts, and following thy

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formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

M. Sed libera nos a malo.

S. Amen.

divine directions, we presume to say:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation.

R. But deliver us from evil.

P. Amen.

At High Mass, near the conclusion of the *Paternoster*, the Deacon goes to the right hand of the Priest, and receiving the paten from the Sub-Deacon, puts it into the hands of the Priest. He takes the paten and says:

Libera nos quæsumus, Domine, ab omnibus malis præteritis præsentibus, et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris; ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

The Priest slides the paten under the sacred Host, uncovers the chalice, and makes a genuflection. He then breaks the Host in the middle, over the chalice, saying:

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ thy Son, our Lord.

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The part which is in his right hand he places upon the paten, and breaks a particle from the other part in his left hand, saying:

Qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus.	Who with thee and the Holy Ghost, liveth and reigneth God.

Having placed the half in his left hand upon the paten, and holding the particle broken off in his right hand, and the chalice in his left, he says aloud:

Per omnia sæcula sæculorum.	World without end.
R. Amen.	R. Amen.
V. Pax Domini sit semper vobiscum.	V. The peace of the Lord be always with you.
R. Et cum spiritu tuo.	R. And with thy spirit.

The Priest puts a particle of the Host into the chalice, saying in a low voice:

Hæc commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.	May this mixture and consecration of the body and blood of our Lord Jesus Christ be to us who receive it, effectual to eternal life. Amen.

Covering the chalice, and making a genuflection, he bows down, strikes his breast three times, and says:

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world, give us peace.

At High Mass, the Deacon kisses the Altar, at the same time with the Celebrating Priest, who salutes him with the kiss of peace, saying:

Pax tecum.	Peace be with you.

The Deacon answers:

Et cum spiritu tuo.	And with thy spirit.

The Deacon then salutes the Sub-Deacon who conveys the kiss of peace to the other clergy assisting at Mass.

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In Masses of Requiem for the Dead, instead of *miserere nobis*, is said *dona eis requiem, grant them rest*, and instead of *dona nobis pacem*, is said *dona eis requiem sempiternam, grant them eternal rest.* The Priest does not then strike his breast, nor does he say the first of the following prayers:

Domine Jesu Christe, qui dixisti apostolis tuis, pacem relinquo vobis, pacem meam do vobis ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris, qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to thy apostles, I leave you peace, I give you my peace; regard not my sins, but the faith of thy church; and grant her that peace and unity which is agreeable to thy will; who livest and reignest for ever and ever. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti, libera me per hoc sacro-sanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, hast by thy death, through the co-operation of the Holy Ghost given life to the world, deliver me by this thy most sacred body and blood, from all my iniquities, and from all evils; and make me always adhere to thy commandments; and never suffer me to be separated from thee; who livest and reignest with God the Father, &c. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per

Grant that the participation of thy body, O Lord, Jesus Christ, which I, though unworthy, presume to receive, may not turn to my judgment and condemnation: but, through thy mercy, be a safeguard and remedy, both to soul and body; who with God the Father, in the unity of the Holy Ghost,

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omnia sæcula sæculorum. Amen.

livest and reignest God for ever and ever. Amen.

The Priest taking the Host in his hands, and making a genuflection, says:

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven, and call upon the name of our Lord.

Striking his breast with humility and devotion, he says thrice, the Acolyth ringing the bell each time:

Domine, non sum dignus ut intress subtectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Taking both parts of the sacred Host in his right hand and making the sign of the cross with it upon himself, he says:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives the sacred Host, and after a short meditation, uncovers the chalice, and putting into it with the paten, the smallest atoms of the Host left upon the corporal, says:

Quid retribuam Domini pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum et ab iaimicis meis salvus ero.

What return shall I make the Lord for all he has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

Taking the chalice in his right hand, and making the sign of the cross with it upon himself, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

The Priest then receives the most precious blood, together with the particles in it.

Here the Holy Communion is administered, if there are persons to receive. Those who are to communicate go up to the Sanctuary at the *Domine non sum dignus*, when the bell rings. The Acolyth spreads a cloth before them, and says the *Confiteor*.

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Then the Priest turns to the Communicants, and pronounces a general absolution, in these words:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducat vosad vitam æternam.

M. Amen.

S. Indulgentiam, absolutionem et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

M. Amen.

May Almighty God have mercy on you, and your sins being forgiven, bring you to life everlasting.

R. Amen.

P. May the Almighty and merciful Lord give you pardon, absolution, and remission of all your sins.

R. Amen.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold him who takes away the sins of the world.

And then repeats three times, *Domine non sum dignus, &c.* Coming down to the rails, he administers the Holy Communion, saying to each communicant:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

The Priest then returns to the Altar, and places the ciborium in the tabernacle. The Acolyth pours a little wine into the chalice, and the Priest takes the first Ablution, saying:

Quod ore sumpsimus, Domine, pura mente capiamus et de munere temporali fiat nobis remedium sempiternum.

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

The Acolyth then pours wine and water over the fingers of the Priest, and he takes the second Ablution, saying:

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis; et præsta ut in me non remaueat scelerum macula, quem pura et sancta

May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels: and grant that no stain of sin may remain in me, who

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refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

have been fed with this pure and holy sacrament. Who livest, &c.

Having covered the chalice, he goes to the book, and reads the *Communion*. The following may be read instead:

COMM. We bless the God of heaven, and we will praise him in the sight of all the living: because he hath shown us his mercy.

Turning to the people, he says:

Dominis vobiscum.	The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
V. Oremus.	V. Let us pray.

Then the Priest reads the *Post Communion*, at the end of the first and last prayers of which the Acolyth answers, Amen. The following may be said:

P. COMM. *Proficiat.* May the receiving of this sacrament, O Lord our God, avail to the salvation of body and soul, together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof. Through, &c.

II. P. COMM. *Mundet.* May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N. and of all the saints, free us from all sin, and deliver us from all adversity.

The Priest again turns towards the people, saying:

Dominus vobiscum.	The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
V. Ite missa est, *vel* Benedicamus Domino.	V. Go, you are dismissed, *or* Let us bless the Lord.
R. Deo gratias.	R. Thanks be to God.

Instead of which, when the *Gloria in excelsis* has been omitted, he says:

Benedicamus Domino.	Let us bless the Lord.
R. Deo gratias.	R. Thanks be to God.

In Masses for the Dead.

Requiescant in pace.	May they rest in peace.
R. Amen.	R. Amen.

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Bowing before the Altar, the Priest says:

Placeat tibi, sancto Trinitas, obsequiem servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Let the performance of my homage be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, unworthy as I am, have offered up in the sight of thy Majesty, may be acceptable to thee, and by thy mercy be a propitiation for me, and for all for whom I have offered it. Through Christ, etc.

The Priest then kisses the Altar, and turning towards the people gives them his blessing, making the sign of the cross upon them.

In Masses for the Dead the blessing is not given.

Benedicta vos, omnipotens Deus, ✠ Pater, et Filius, et Spiritus Sanctus.
R. Amen.

May Almighty God, ✠ the Father, Son, and Holy Ghost bless you.
R. Amen.

Turning towards the Gospel side of the Altar, he says.

Dominus vobiscum.
R. Et cum spiritu tuo.

The Lord be with you.
R. And with thy spirit.

Tracing the sign of the cross upon the Altar, and then upon his forehead, lips, and heart, he says:

Initium Sancti Evangelii, *or* Sequentia.
R. Gloria tibi, Domino.

The beginning of the Gospel, *or* the continuation, etc.
R. Glory be to thee, O Lord.

And then reads the Gospel of St. John, if no other is appointed.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est. In

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him,

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ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all might believe through him. He was not the light, but came to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quot quot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt ET VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

℟. Deo Gratias.

R. Thanks be to God.

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DEVOTIONS FOR MASS.

THE MANNER OF HEARING MASS.

At the beginning of the mass, the Priest, at the foot of the altar, makes the sign of the cross, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen*, and then recites, with the clerk, the 42d Psalm, *Judica me, Deus, &c. Judge me, O God, &c.*, which you may either recite with him, or pray as follows:

A PRAYER FOR THE BEGINNING OF THE MASS.

O ALMIGHTY Lord of heaven and earth! behold, I, a wretched sinner, presume to appear before thee, this day, to offer up to thee by the hands of this thy minister, and by the hands of our high-priest, Jesus Christ, thy Son, the sacrifice of his body and blood, in union with that sacrifice which he offered thee upon the cross, 1*st*, For thy own honor, praise, adoration, and glory. 2*dly*, In remembrance of his death and passion. 3*dly*, In thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth; and especially for those bestowed on me, the most unworthy of all. 4*thly*, For obtaining pardon and remission of all my sins; and of those of all others, whether living or dead, for whom I ought to pray; and lastly, for obtaining all graces and blessings both for myself and for the whole church. O! be thou pleased to assist me in such a manner by thy grace, that I may behave myself this day as I ought to do, in thy divine presence; and that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits of it, through the same Jesus Christ thy Son. *Amen.*

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A PRAYER AT THE CONFITEOR.

O BLESSED Trinity! one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy Divine Majesty. I have sinned, O Lord, I have sinned; I have grievously offended through the whole course of my life, in thought, word and deed, and therefore am most unworthy to lift up my eyes to heaven, or so much as to pronounce thy sacred name; how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity; because Jesus Christ himself is here in person both priest and victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart; and therefore I here venture to come into thy temple, and with the poor publican (and, as I hope, with the same penitential spirit) I strike my breast, and say, *O God, be merciful to me a sinner.* [*Repeat this thrice.*] And I humbly hope to find this mercy which I crave, through that passion and death which is here celebrated. O Fountain of mercy, grant this mercy to me, and to all poor sinners. *Amen.*

A PRAYER AT THE INTROIT.

GRANT, O Lord, we may be truly prepared for the offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

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THE GLORIA IN EXCELSIS.

GLORY be to God on high, and peace on earth to men of good will. We praise thee. We bless thee. We adore thee. We glorify thee. We give thee thanks for thy great glory. O Lord God! O heavenly King! O God the Father Almighty! O Lord Jesus Christ, the only begotten Son! O Lord God, Lamb of God, Son of the Father! O thou! who takest away the sins of the world, have mercy on us. O thou! who takest away the sins of the world, receive our prayer. O thou! who sittest at the right hand of the Father, have mercy on us. For thou alone art holy. Thou alone art Lord. Thou alone art most high, O Jesus Christ! together with the Holy Ghost in the glory of the Father. *Amen.*

A PRAYER AT THE COLLECTS.

O ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servants, in the name of thy whole church, and in behalf of us thy people: accept them, to the honor of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation, through our Lord Jesus Christ. *Amen.*

ON THE FESTIVAL OF A SAINT.

GRANT, we beseech thee, Almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate

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their festivals, we may also imitate their actions, through our Lord Jesus Christ. *Amen.*

A PRAYER AT THE EPISTLE.

THOU hast vouchsafed, O Lord, to teach us thy sacred truths by thy prophets and apostles: O grant that we may so improve by their doctrine and examples, in the love of thy holy name, and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions: that we may be ever directed by thy light; and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts, through our Lord Jesus Christ.

A PRAYER AT THE GRADUAL.

HOW wonderful, O Lord, is thy name through the whole earth! I will bless thee, O Lord, at all times: thy praise shall ever be in my mouth. Be thou my God and my protector for ever: I will put my whole trust in thee: O let me never be confounded.

A PRAYER AT THE GOSPEL.

O LORD Jesus Christ, who camest down from heaven to instruct us in all truth, and continuest daily to teach us by thy holy gospel and the preachers of thy word, grant me grace, that I may be wanting in no care necessary for being instructed in thy saving truths. Let me be as industrious in my soul's concern, as I am for

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my body: that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of thy gospel be the direction of my life, that I may not only know thy will, but likewise do it; that I may observe thy commandments; and, resisting all the inclinations of corrupt nature, ever follow thee, who art the way, the truth, and the life; for thus only can I be thy true disciple; and thus only, O Jesus, canst thou be my master.

THE NICENE CREED.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made; consubstantial to the Father, by whom all things were made. Who, for us men, and for our Salvation, came down from heaven. And was incarnated by the Holy Ghost of the Virgin Mary; AND HE WAS MADE MAN: Was crucified also under Pontius Pilate; he suffered and was buried. And the third day he rose again, according to the Scriptures. And he ascended into heaven, sits at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son, who, together with the

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Father and the Son, is adored and glorified, who spoke by the Prophets. And One, Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. *Amen.*

A PRAYER AT THE OFFERTORY.

ACCEPT, O eternal Father, this offering, which is here made to thee by thy minister, in the name of us all here present, and of thy whole church. 'Tis as yet only bread and wine, but, by the miracle of thy power and grace, will shortly become the body and blood of thy beloved Son. He is our High-Priest, and he is our victim. With him and through him we desire to approach to thee this day, and by his hands to offer thee this sacrifice, for thine own honor, praise, and glory, in thanksgiving for all thy benefits, in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all thy faithful. And with this offering of thy only begotten Son, we offer ourselves to thee, begging that, by the virtue of this sacrifice, we may be happily united to thee, and that nothing in life and death may ever separate us any more from thee.

A PRAYER AT THE LAVABO, OR THE WASHING OF THE FINGERS.

O WHAT cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas! I am a poor unclean sinner. O wash me,

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dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

A PRAYER WHEN THE PRIEST STANDS BOWING DOWN AT THE MIDDLE OF THE ALTAR.

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice, in remembrance of our Saviour's passion, resurrection, and glorious ascension; and grant, that we may die with him to our sins, rise with him to new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. *Amen.*

Then the Priest, kissing the altar, turns to the people. and says, *Orate, Fratres, &c.* (i. e.) *Brethren, pray that my sacrifice and yours may be made acceptable to God the Father Almighty.* You would do well to pray as he desires, and say with the clerk:

May the Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our benefit, and that of all this holy church.

A PRAYER AT THE SECRETA.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants make to thee; and as we offer it to the honor of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, through Jesus Christ. *Amen.*

ON THE FESTIVAL OF A SAINT.

SANCTIFY, O Lord, we beseech thee, these

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gifts which we offer thee in this solemnity of thy holy servant *N.*, and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honor, through our Lord Jesus Christ.

THE PREFACE.

IT is truly meet and just, right, and available to salvation, that we always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God; who, with thy only begotten Son and the Holy Ghost, art one God, and one Lord, not in one single person, but in three persons and one substance. For what we believe of thy glory, as thou hast revealed it, we believe the same of thy Son, and of the Holy Ghost, without any difference: so that in the confession of one true and eternal Deity, we adore a distinction of persons, an unity of essence, and an equality of majesty. Which the angels and archangels praise the Cherubim and Seraphim, also, who cease not to cry out daily, saying, with one voice,

Holy, holy, holy, Lord God of Sabaoth! The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

A PRAYER AT THE BEGINNING OF THE CANON.

O ETERNAL and most merciful Father! behold, we come to offer thee our homage this day; we desire to adore, praise, and glorify thee;

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and to give thee thanks for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg thy pardon, we dare not approach thee otherwise than in company with thy Son, our advocate and mediator, Jesus Christ, whom thou hast given us to be both High-Priest and sacrifice. With him, therefore, and through him, we venture to offer thee this sacrifice: to his most sacred intentions we desire to unite ours: and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him and through him we beseech thee to exalt thy holy Catholic church throughout the whole world; to maintain her in peace, unity, holiness and truth; to have mercy on thy servants, *N.* our chief bishop, *N.* our prelate, and all that truly fear thee; on our parents, children, friends, and benefactors, &c.; on all those whom we have any ways scandalized, injured, or offended, or for whom we are any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may all be converted to thee, and find mercy, through Jesus Christ thy Son: through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

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A PRAYER WHEN THE PRIEST SPREADS HIS HANDS OVER THE OBLATION.

WE present to thee, O Lord! this bread and wine, which being composed of many, reduced into one, are symbols of concord and unity, that, by thy all-powerful blessing, they may be made for us the precious body and blood of thy beloved Son; and that through him, and through his death and passion, applied to our souls by these sacred mysteries, we may obtain mercy, grace, and peace, in this life, and eternal happiness in the next.

A PRAYER AFTER THE ELEVATION.

LOOK down, now, O Lord! we beseech thee, upon this sacred victim, which was once offered to thee upon the cross, and is now daily offered to thee. Remember that thy only begotten Son, for us poor sinners, was conceived and was born in this world; that for us he suffered a bitter agony and sweat of blood; for us he was betrayed into the hands of sinners, buffeted, spit upon, and many ways abused; for us he was scourged at a pillar, crowned with thorns, and nailed to a cross; for us he died, and for us he triumphed over death by his resurrection, and he opened heaven for us by his ascension. We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy sacrifice. O! look not on our sins, but on the infinite ransom paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thy altar above, from the hands of the angel of the great

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council, the eternal priest; and from thence send down thy blessing upon us all, who here below assist at these divine mysteries, through the same Jesus Christ our Lord. *Amen.*

A PRAYER AT THE NOBIS QUOQUE PECCATORIBUS.

WE humbly implore thy mercy, O Lord! for ourselves also. We beg pardon for all our sins; we desire to detest them, and to renounce them for ever. All our hope is in the multitude of thy tender mercies, from which we confidently expect forgiveness, through Jesus Christ, and to be one day, through him, admitted into the company of the blessed apostles and martyrs in thy heavenly paradise. In the mean time, we desire to offer thee daily, through him, *all honor and glory.*

At the Pater Noster, join with the Priest in that sacred prayer.

OUR Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

A SPIRITUAL COMMUNION.

O MY sweet Saviour Jesus Christ, thou who art my sovereign Good, the Fountain of all goodness, my God and my all, I most firmly believe, that for us sinners, and for our salvation, thou wast pleased to come down from heaven, to take upon

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thee, by the mystery of thy incarnation, our human nature, and to become one of us, that so thou mightest be our High-Priest and our victim. I most firmly believe that thou offeredst thyself upon the cross, a sacrifice for us all, after having suffered many cruel torments for us; and that by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here offered up in sacrifice, and verily and indeed received by the faithful in remembrance of thy death. O how happy are those souls who worthily receive thee in this divine sacrament! O what graces, what sanctity do they receive from this fountain of all holiness! O that I were so happy as to be worthy to approach this day thy heavenly banquet, and to feed on the food of life, the bread of angels! But, alas! I am the most wretched of all sinners, who, from my first coming to the use of reason, to this hour, have in innumerable ways offended thee, my God. My soul is overspread with an universal leprosy, covered on all sides with ulcers, and is unclean and filthy beyond measure; and therefore infinitely unworthy to approach the Lord of all purity and sanctity. In this lamentable state that I am, I dare not so much as look up towards thy altar, much less approach it; but with eyes and heart cast down, and with a deep sense of my manifold treasons, and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O fountain of mercy, have compassion on me, and suffer me

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at least to sigh after thee, and though I am unworthy of thy embraces, permit me, like the penitent *Magdalen*, to present myself at least at thy feet, and wash them in spirit with my tears! O may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth! O come to me, dear Lord, in spirit, and take possession of all the powers of my soul! Recollect my memory to thee, enlighten my understanding, and inflame my will with thy love. O let me be thine, and thou mine, from henceforth and for ever; and grant that nothing in life or death may ever separate me from thee any more. In this one prayer, hear me, O Lord; and in all things else do with me what thou wilt.

A PRAYER AFTER THE COMMUNION.

I RETURN thee now most hearty thanks, O my God! through Jesus Christ thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and sacrifice in these holy mysteries, at which thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise thee for ever, for all thy mercy. O! pardon me, dear Lord! all my distractions, and the many neglects which I have been guilty of this day in thy sight; and let me not depart without thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands, and beg that all my undertakings, all my thoughts, words

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and actions, may henceforward tend to thy glory, through the same Jesus Christ our Lord.

THE BEGINNING OF THE GOSPEL OF ST. JOHN.

IN the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to bear witness of the light, that all might believe through him. He was not the light, but to bear witness of the light. That was the true light which enlightens every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave to them power to become the sons of God; to them who believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God: and *the word was made flesh*, and dwelt among us. And we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

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Pater noster, &c. Ave Maria, &c.

P. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum mé festina.

V. Gloria Patri, et Filio, * et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, * et in sæcula sæculorum. Amen. Alleluia.

In Lent. Laus tibi, Domine, Rex æternæ gloriæ.

Our Father, &c. Hail Mary, &c.

P. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

In Lent. Praise be to thee, O King of eternal glory.

PSALM CIX.

Dixit Dominus Domino meo: * sede a dextris meis;

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum uorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: * tu es sacerdos in æternum, secundum ordinem Melchisedec.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas; * conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

Gloria Patri, &c.

PSALM 109.

The Lord said to my Lord, sit thou at my right hand.

Until I make thy enemies thy footstool.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

With thee is the principality, in the day of thy strength, in the brightness of the saints: from the womb before the day-star, I begot thee.

The Lord hath sworn, and he will not repent: thou art a Priest for ever, according to the order of Melchisedec.

The Lord, at thy right hand, hath broken kings, in the day of his wrath.

He shall judge among nations: he shall fill ruins; he shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall he lift up the head.

Glory be to the Father, &c.

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PSALM CX.

Confitebor tibi Domine in toto corde meo: * in concilio justorum, et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus; * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annunciabit populo suo.

Ut det illis hæreditatem Gentium; * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus; confirmata in sæculum sæculi; * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

PSALM 110.

I will praise thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

Great are the works of the Lord, brought out according to all his wills.

His work is praise and magnificence, and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant: he will show forth to his people the power of his works.

That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever, made in truth and equity.

He hath sent redemption to his people; he hath commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it; his praise continueth for ever and ever.

Glory be to the Father, &c.

PSALM CXI.

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

PSALM 111.

Blessed is the man that fareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

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Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat; disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur, donec despiciat inimicos suos.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi, * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur; dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Gloria Patri, &c.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light has risen up in darkness: he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy, and lendeth: he shall order his words with judgment; because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord: his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

Glory be to the Father, &c.

PSALM CXII.

Laudate pueri Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum, * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum, * laudabile nomen Domini.

Excelsus super omnes gentes Dominus, * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cœlo et in terra?

PSALM 112.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth, now, and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations; and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

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Suscitans a terra inopem: * et de stercore erigens pauperem;
Ut collocet eum cum principibus, * cum principibus populi sui.
Qui habitare facit sterilem in domo, * matrem filiorum lætantem.
Gloria Patri, &c.

Raising up the needy from the earth, and lifting up the poor out of the dung-hill;
That he may place him with princes, with the princes of his people.
Who maketh a barren woman to dwell in a house, the joyful mother of children.
Glory be to the Father, &c.

PSALM CXIII.†

In exitu Israel de Ægypto: * Dominus Jacob de populo barbaro.
Facta est Judæa sanctificatio ejus, * Israel potestas ejus.
Mare vidit, et fugio; * Jordanis conversus est retrorsum.
Montes exultaverunt ut arietes; * et colles sicut agni ovium.
Quid est tibi mare, quod fugisti? * et tu Jordanis, quia conversus es retrorsum?

Montes exultastis sicut arietes? * et colles sicut agni ovium?
A facie Domini mota est terra, * a facie Dei Jacob.

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum.
Non nobis, Domine, non nobis; * sed nomini tuo da gloriam.
Super misericordia tua, et veritate tua; * ne quando dicant gentes; ubi est Deus eorum?
Deus autem noster in cœlo; * omnia quæcumque voluit, fecit.

PSALM 113.

When Israel went out of Egypt, the house of Jacob from a barbarous people:
Judea was made his sanctuary, Israel his dominion.
The sea saw and fled; Jordan was turned back.

The mountains skipped like rams, and the hills like the lambs of a flock.
What aileth thee, O thou sea, that thou didst flee? and thou, O Jordan, that thou wast turned back?
Ye mountains, that ye skipped like rams; and ye hills like the lambs of the flock?
At the presence of the Lord, the earth was moved; at the presence of the God of Jacob.
Who turned the rock into pools of water, and the stony hills into fountains of waters.
Not unto us, O Lord, not unto us, but to thy name give glory.
For thy mercy and for thy truth's sake; lest the Gentiles should say, where is their God?
But our God is in heaven: he hath done all things whatsoever he would.

† Instead of 113, the Psalm 116 is often sung.

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Simulacra gentium argentum et aurum, * opera manuum hominum.

Os habent, et non loquentur; * oculos habent, et non videbunt.

Aures habent, et non audient; * nares habent, et non odorabunt.

Manus habent, et non palpabunt; pedes habent, et non ambulabunt; * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea; * et omnes qui confidunt in eis.

Domus Israel speravit in Domino; * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino; * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino, * adjutor eorum et protector eorum est.

Dominus memor fuit nostri; * et benedixit nobis:

Benedixit domui Israel; * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum, * pusillis cum majoribus.

Adjiciat Dominus super vos; * super vos, et super filios vestros.

Benedicti vos a Domino; * qui fecit cœlum et terram.

Cœlum cœle Domino; * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine; * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino; * ex hoc nunc et usque in sæculum.

Gloria Patri, &c.

The idols of the Gentiles are silver and gold; the work of the hands of men.

They have mouths and speak not; they have eyes and see not.

They have ears and hear not; they have noses and smell not.

They have hands and feel not; they have feet and walk not; neither shall they cry out through their throats.

Let them that make them become like unto them; and such as trust in them.

The house of Israel hath hoped in the Lord; he is their helper and their protector.

The house of Aaron hath hoped in the Lord; he is their helper and their protector.

They that fear the Lord have hoped in the Lord; he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel; he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you; upon you and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heavens is the Lord's; but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord; nor any of them that go down to hell.

But we that live bless the Lord, from this time, now and for ever.

Glory be to the Father, &c.

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PSALM CXVI.

Laudate Dominum omnes Gentes; * laudate eum omnes populi.
Quoniam confirmata est super nos misericordia ejus; * et veritas Domini manet in æternum.
Gloria Patri, &c.

PSALM 116.

Praise the Lord, all ye nations; praise him, all ye people.
Because his mercy is confirmed upon us, and the truth of the Lord remaineth for ever.
Glory be to the Father, &c.

Capitulum, 2 Cor. i, 3.

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.
R. Deo gratias.

Little Chapter, 2 Cor. i. 3.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.
R. Thanks be to God.

[Here is usually sung a Hymn, appropriate to the season of the year.]

Hymn for Sunday.

Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi,
Diem vocari præcipis;
Illabitur tetrum chaos:
Audi preces cum fletibus,

Ne mens gravata crimine,
Vitæ sit exul munere;
Dum nil perenne cogitat.
Seseque culpis illigat.

Hymn for Sunday.

O, great Creator of the light,
Who from the darksome womb of night,
Brought'st forth new light at nature's birth,
To shine upon the face of earth;

Who by the morn and evening ray,
Hast measured time and called it day,
Whilst sable night involves the spheres,
Vouchsafe to hear our prayers and tears.

Lest our frail mind, with sin defiled,
From gifts of life should be exiled,
Whilst on no heavenly thing she thinks,
But twines herself in Satan's links.

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Coeleste pulset ostium:
Vitale tollat præmium.
Vitemus omne noxium:
Purgemus omne pessimum.

O, may she soar to heaven above,
The happy seat of life and love:
Meantime all sinful actions shun,
And purge the foul ones she hath done.

Præsta, Pater, piissime,
Patrique compar unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

This prayer, most gracious Father, hear;
Thy equal Son, incline his ear,
Who, with the Holy Ghost and thee,
Doth live and reign eternally.

V. Dirigatur, Domine, Oratio mea.
R. Sicut incensum in conspectu tuo.

Hymn for Confessors.

Iste Confessor Domini, colentes
Quem pie laudant populi per orbem,
Hac die lætus meruit beatas
Scandere Sedes.

[Or, instead of the last two lines,]

Hac die lætus meruit supremos
Laudis honores.

Qui pius, prudens, humilus, pudicus,
Sobriam duxit sine labe vitam,
Donec humanos animavit auræ
Spiritus artus.

Cujus ob præstans meritum frequenter
Ægra quæ passim jacuere membra,
Viribus morbi dimitis, saluti
Restituuntur.

Hymn for Confessors.

This day, with gladness, Christian choirs proclaim
His combats, triumphs, faith and glorious name.
Who boldly Christ on earth confessed.
And now exults among the blessed.

Prudence and piety adorn'd his life.
Unstained with ill, and undisturb'd by strife:
Chaste, humble, meek he kept his heart,
Till bid by heaven from life depart.

Th' Almighty now, his servant's glory shows.
And signal favors through his prayers bestows:
Diseases fly before his shrine,
And health returns by pow'r divine.

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Noster hinc illi chorus obsequentem
Concinit laudem celebresque palmas,
Ut piis ejus precibus juvemur
Omne per ævum.

Let's then, in thankful songs, our voices raise,
And sing to him this solemn hymn of praise;
That by his pray'rs the Almighty may
His favors to our souls convey.

Sit salus illi, decus atque virtus,
Qui super cœli solio coruscans,
Totius mundi seriem gubernat,
Trinus et Unus. Amen.

To him be glory, pow'r and endless fame,
Whose wisdom rules the whole creation's frame;
And fills the bright celestial throne,
The great mysterious Three in one.

1 Vespers. V. Amavit eum Dominus, et ornavit eum. (Easter Time. Alleluia.)
R. Stolam gloriæ induit eum. (E. T. Alleluia).
2 Vespers. V. Justum deduxit Dominus per vias rectas. (E. T. Alleluia.)
R. Et ostendit illi regnum Dei. (E. T. Alleluia.)

The Magnificat: or the Canticle of the blessed Virgin Mary. Luke i.

Magnificat * anima mea Dominum.
Et exultavit Spiritus meus * in Deo salutari meo.
Quia respexit humilitatem ancillæ suæ; * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est; * et sanctum nomen ejus.
Et misericordia ejus a progenie in progenies, * timentibus eum.
Fecit potentiam in brachio suo; * dispersit superbos mente cordis sui.

Deposuit potentes de sede, * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

My soul doth magnify the Lord;
And my spirit hath rejoiced in God my Saviour.
Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.
For he that is mighty hath done great things to me: and holy is his name.
And his mercy is from generation to generation, to them that fear him.
He hath showed might in his arm; he hath scattered the proud in the conceit of their heart.
He hath put down the mighty from their seat, and hath exalted the humble.
He hath filled the hungry with good things; and the rich he hath sent away empty.

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Suscepit Israel puerum suum, * recordatus misericordiæ suæ.
Sicut locutus est ad patres nostros, * Abraham, et semini ejus in sæcula.
Gloria Patri, etc.

He hath received Israel his servant, being mindful of his mercy.
As he spoke to our fathers; to Abraham, and to his seed forever.
Glory be to the Father, &c.

Then follows the Prayer, which is different every day.

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Benedicamus Domino.
R. Deo gratias.
P. Fidelium animæ, per misericordiam Dei, requiescant in pace.
R. Amen.

P. The Lord be with you.
R. And with thy spirit.
P. Let us bless the Lord.
R. Thanks be to God.
P. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

Then is sung one of the following anthems, according to the time.

From Advent to the Purification.

Alma redemptoris mater, quæ pervia cœli,
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat populo, tu quæ genuisti,
Natura mirante, tuum sanctum genitorem,
Virgo prius ac posterius: Gabrielis ab ore,
Sumens illud ave, peccatorum miserere.

From Advent to the Purification.

Mother of Jesus, heaven's open gate,
Star of the sea, support the fallen state
Of mortals; thou whose womb thy maker bore,
And yet, strange thing, a Virgin as before,
Who didst from Gabriel's hail, this news receive;
Repenting sinners by thy prayers relieve.

In Advent.

P. Angelus Domini nuntiavit Mariæ;
R. Et concepit de Spiritu Sancto.
P. Oremus.
Gratiam tuam quæsumus, Domine, dientibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis gloriam

In Advent.

P. The angel of the Lord declared unto Mary,
R. And she conceived of the Holy Ghost.
P. Let us pray.
Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son has been made known by the message of an angel, may by his passion and cross,

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perducamur; per eumdem Christum, Dominum nostrum.
R. Amen.

be brought to the glory of his resurrection; through the same Christ, our Lord.
R. Amen.

After Advent.

P. Post partum virgo inviolata per mansisti.
R. Dei genitrix, intercede pro nobis.
P. Oremus.
Deus, que salutis æternæ beatæ Mariæ Virginitate fœcunda humano generi præmia præstitisti; tribue, quæsumus, tu ipsam pro nobis intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere Dominum nostrum, Jesum Christum, Filium tuum.

R. Amen.

After Advent.

P. After childbirth thou didst remain a pure Virgin.
R. Mother of God, intercede for us.
P. Let us pray.
O God, who by the fruitful Virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord Jesus Christ, thy Son.
R Amen.

From the Purification till Easter.

Ave, Regina Cœlorum,
Ave, Domina Angelorum,
Salve, radix, Salve, porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa;
Vale, O valde decora,
Et pro nobis Christum exora.

P. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.
P. Oremus.
Concede misericors Deus, fragilitati nostræ præsidium;

From the Purification till Easter.

Hail, Mary, queen of heavenly spheres!
Hail, whom the angelic host reveres!
Hail, fruitful root, hail sacred gate!
Whence the world's light derives its date.
O glorious maid, with beauty blessed!
May joys eternal fill thy breast,
Thus crowned with beauty and with joy,
Thy prayers with Christ for us employ.
P. vouchsafe, O sacred Virgin, to accept my praises.
R. Give me power against thy enemies.
P. Let us pray.
Grant us, O merciful God, strength against all our weak-

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ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus; per eumdem Christum, Dominum nostrum,

R. Amen.

ness: that we, who celebrate the memory of the holy mother of God, may by the help of her intercession, rise again from our iniquities through the same Christ our Lord.

R. Amen.

From Easter until Trinity.

Regina cœli, lætare,
Alleluia.
Quia quem meruisti portare,
Alleluia.
Resurrexit, sicut dixit,
Alleluia.
Ora pro nobis Deum,
Alleluia.
P. Gaude et lætare, Virgo Maria,
Allelulia.
R. Quia surrexit Dominus vere,
Alleluia.
P. Oremus.
Deus qui, per resurrectionem Filii tui, Domini nostri, Jesu Christi, mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ: per eumdem Christum, Dominum nostrum.
R. Amen.

From Easter until Trinity.

O Queen of heaven, rejoice,
Alleluia.
For he whom thou didst deserve to bear,
Alleluia.
Is risen again as he said,
Alleluia.
Pray for us to God,
Alleluia.
P. Rejoice and be glad, O Virgin Mary!
Alleluia.
R. Because our Lord is truly risen,
Alleluia.
P. Let us pray.
O God, who by the resurrection of thy Son, our Lord Jesus Christ, hath been pleased to fill the world with joy, grant, we beseech thee, that by the Virgin Mary, his mother, we may receive the joys of eternal life: through the same Christ our Lord.
R. Amen.

From Trinity Sunday until Advent.

Salve, Regina, mater misericordiæ, vita, dulcedo, et spes nostra salve. Ad te clamamus, exules filii Evæ. Ad te suspiramus gementes te flentes, in hac lacrymarum valle. Fia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fruc-

From Trinity Sunday until Advent.

Hail, O Queen, O mother of mercy, hail our life, our comfort, and our hope. We the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears. Come, then, our advocate, and look upon us with those thy pitying eyes-

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cum ventris tui nobis post hoc exilium ostende; O clemens, O pia, O dulcis Virgo Maria!

P. Ora pro nobis sancta Dei Genitrix!
R. Ut digni efficiamur promissionibus Christi.

P. Oremus.
Omnipotens, sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto co-operante, præparasti; da, ut cujus commemoratione lætamur ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur; per eumdem Christum, Dominum nostrum.

R. Amen.
P. Divinum auxilium maneat semper nobiscum:
R. Amen.

And after this our banishment, show us Jesus, the blessed fruit of thy womb; O merciful, O pious, O sweet Virgin Mary!
P. Pray for us, O holy mother of God!
R. That we may be made worthy of the promises of Christ.
P. Let us pray.
Almighty and eternal God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother Mary, that she might become a worthy habitation for thy Son, grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death: through the same Christ our Lord.
R. Amen.
P. May the divine assistance always remain with us.
R. Amen.

BENEDICTION OF THE BLESSED SACRAMENT.

Tantum ergo sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,

To this mysterious table now,
Our knees, our hearts and sense we bow.
Let ancient rites resign their place,
To nobler elements of grace,
And faith for all defects supply,
While sense is lost in mystery.

To God the Father born of none,
To Christ, his co-eternal Son

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Salus, honor, virtus, quoque
Sil et benedictio;
Procedenti ab utroque
Compar sit laudatio. Amen.

And Holy Ghost, whose equal rays
From both proceed, one equal praise;
One honor, jubilee, and fame,
Forever bless his glorious name. Amen.

P. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.
P. Ora pro nobis, sancta Dei genitrix.
R. Ut digni efficiamur promissionibus Christi.

P. Thou hast given them bread from heaven.
R. Replenished with all sweetness and delight.
P. Pray for us, O holy mother of God!
R. That we may be made worthy of the promises of Christ.

P. Oremus.

Deus qui sub sacramento mirabili passionis tuæ memoriam reliquisti, tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vives et regnas Deus in sæcula sæculorum. Amen.

Let us Pray.

O God! who has left us, in this wonderful sacrament, a perpetual memorial of thy passion: Grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, etc.

After Benediction the Choir generally sing "Laudate Dominum," etc., page 537.

When the Priest gives the benediction with the blessed sacrament, bow down, and profoundly adore your Saviour there present. Give him thanks for all his mercies: offer your whole self to him, to be his for ever: and earnestly beg his blessing upon you and yours, and upon his whole Church.

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